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CHRISTMAS AND THE CHRISTIAN CALENDAR.

(First Part.)

Synopsis:—*The date of Christmas according to the Early Fathers —The beginning of the Calendar—King Alfred's Martyr-Book—How did the tradition arise?—Prima Dies Sæculi ("the first world-day")—Feria Sexta the day of the Fall and of the Redemption of Man—The dates depending on Christmas—The three Conception Feasts—Octaves and Octavo Kalendas.*

A DISTINGUISHED German scholar, Hermann Usener, who has devoted special attention to the subjects with which the present paper proposes to deal, makes, at the outset of his inquiries, the following statement: "If we look at all closely into the formation of the Christian Calendar, not the slightest doubt can remain that, until the days of Roman persecution were over, the ancient Church of Christ possessed no other festivals of general observance than first, the commemoration of the Passion and Resurrection of our Lord at Eastertide, and secondly, the Whitsun-feast depending thereon, which recalled the outpouring of the Holy Ghost and the foundation of the Christian Church."[1] We might be tempted to doubt this statement if it were not incidentally corroborated by the opinion of eminent Catholic scholars, such as the Bollandist Fathers at Brussels, or the Abbé Duchesne at Paris,

[1] *Religions-Geschichtliche Untersuchungen*, Vol. I, p. 1. Bonn. 1889.

who are especially competent to judge in the matter. It is clear that an admission of this kind furnishes a basis for several important inferences. In the first place, it establishes the fact that, for the Christian Church at large during the first three centuries of her existence, the anniversary of our Lord's birth passed comparatively unmarked and unhonored. It follows, furthermore, that even though the memory of that wonderful journey to Bethlehem must have been indelibly imprinted upon our Lady's heart, the knowledge as to the precise date of its occurrence, if communicated to others, had, in course of a few generations, faded and perished. St. Luke, though he gives some slight indication of the year, is silent about the day; and the epoch of the "enrolling made by Cyrinus, the governor of Syria," is for many reasons so hard to determine that scarcely any problem in chronology has been so much disputed than the date of the true, as distinguished from the conventional, beginning of the Christian era. The Church herself, as guardian of the sacred deposit, does not pretend to give us any authoritative clue on this point, but leaves it, like many other questions involving historical facts, undetermined, except in so far as she selects a fixed date for the liturgical celebration. Hence, however fondly we may cling to all the traditions of the Christmas season, it is well to remember that such things are matters of pious belief and not of revelation. The long, cold winter's night, the snow upon the upland pastures, the skin-clad shepherds, the shivering Babe, warmed by the breath of the cattle, all these are adjuncts which help us in our meditations to realize the unfathomable marvels of the Kenosis, but they are not history; and prudence, the handmaid of truth, suggests to those of us who live surrounded by sceptics and scoffers, that we recall to mind sometimes, though surely in no iconoclastic spirit, how much of legend may enter into their beliefs.[2]

[2] As an instance of the extreme looseness of statement in this respect which may be found in many popular manuals, I may be allowed to call attention to a little volume of *Catholic Ceremonies*, which has been widely circulated, and which appears under the name of the Abbé Durand. In it the assertion is made that the Apostles "associated themselves with our Blessed Lady, and established the feast of the Annunciation in the entire world." (P. 204.) As a matter of fact, there is no trace of any feast of our Lady earlier than the fifth century A. D.

The fact that the Gospels contain no indication of the time of year at which our Lord was born will, I presume, be admitted. What is recorded there tells rather against the supposition that it occurred at mid-winter. It must strike us, to say the least, as unusual that the shepherds of Judæa should leave their flocks in the mountain pastures at night during the month of December. Also, it is a season when travelling through the mountain regions of Palestine is difficult, which makes it appear unlikely that the Jews would have been summoned to repair to their place of origin for enrolment by the officials charged to take the census. Such improbabilities, however, are confessedly not decisive. Let them go for what they are worth. The real difficulty lies in the absence of any definite tradition and in the evident uncertainty in the minds of such of the early Fathers as make any reference to the question.

The earliest Christian writer to discuss the matter is Clement of Alexandria, about the year 200. He records incidentally more than one opinion, and seems to speak a little satirically of the chronologists who pretended to possess accurate information on such a point. In any case these opinions are all at variance with one another, and do not agree with the views received later in either East or West. According to one account which he mentions, our Lord was born on the 25th of the month Pachon (May 20th); according to another, on the 24th or 25th Pharmuttai (corresponding to the 19th or 20th of April); while a third calculation mentioned by him seems to lead us back to November 17th.[3] The well-known inscription found on the famous statue of Hippolytus, which belongs to the same age, seems to assign the birth of Christ to April 2d. Not fifty years later we find another work, the *De Pascha Computus* of a certain Cyprian, which, for reasons I shall have to recur to later on, assigns our Lord's birth to March 28th. Again, Origen and other early writers, who in their commentaries on Holy Scripture have many opportunities of referring to such a tradition if it existed, not only maintain silence, but use lan-

[3] So Usener, p. 5; Lagarde, however, *Altes und Neues über das Weihnachtsfest*, p. 264, says November 18th. The readings also are disputed.

guage which suggests that no festival of the birth of our Lord was known to the early Christians. In fact, it throws rather a light upon the whole subject when we find Origen assuring us that "of all the holy people in the Scriptures, no one is recorded to have kept a feast or held a great banquet on his birthday. It is only sinners who make great rejoicings over the day on which they were born into this world below. We find indeed in the Old Testament, Pharao, King of Egypt, celebrating his birthday, and in the New Testament, Herod; but both of them defiled the feast with the shedding of human blood."[4]

No doubt Origen had in mind and wished here to refer to the iniquities which were being perpetrated on the birthdays of the Roman emperors; for if we may judge from the statements contained in the Acts of many of the martyrs, it was on such occasions especially that the Christians were exposed to danger of persecution. To refuse to join in the apotheosis of an emperor, or that of some member of his family, was construed into a kind of treason, an offence much more likely to lead to imprisonment and death than any neglect of observances that were deemed purely religious. We should not be far wrong then, perhaps, if we supposed that, apart from any reference to the mystery of the Incarnation, the very idea of the celebration of a birthday had something odious and impious connected with it in the mind of the Christians, who commemorated, as the true *dies natalis*, that day on which the soul quitted this land of exile by death and especially by martyrdom, to begin its true life with God in the heavenly country for which He had created it. Our missals and martyrologies still bear witness to this fact, which was consecrated by venerable usage, so that we find the Church of all ages honoring her saints by special commemoration on the day when they ended their earthly pilgrimage and were first admitted to the vision of God.

This view among the early Christians affords a sufficient explanation for the fact that the Fathers say little, or speak contradictorily about the time of the birth of our Saviour, and that really no definite tradition was preserved for any length of time

[4] Origen, *in Levit.* Hom. VIII; Migne, *P. G.*, XII, 495. But *Cfr.* Ephraem Syrus II, 408.

upon the subject. And yet we are not altogether without evidence which connects our Lord's birth with December 25th. There has come to light within the last few years a document which incidentally shows how very cautiously we have to tread when we are dealing with the merely negative argument of the silence of early writers. The document in question is a manuscript, come to light within the last few years, and more complete than any known before, of the Commentary of St. Hippolytus on the Book of Daniel. It dates from about the year 205 A. D. In that commentary it is alleged that the birth of our Lord occurred on December 25th. The reading of the manuscript is certain, but the general tendency of opinion expressed since the discovery has been to regard this particular passage as interpolated.[5]

[5] The testimony of Hippolytus as it appears in the newly recovered fragments of the Commentary on Daniel runs thus:

'Η γὰρ πρώτη παρουσία τοῦ κυρίου ἡμῶν ἡ ἔνσαρκος [ἐν ᾗ γεγέννηται] ἐν Βεθλεέμ, ἐγένετο [πρὸ ὀκτὼ καλανδῶν ἰανουαρίων ἡμέρᾳ τετράδι], βασιλέυοντος 'Αυγούστου [τεσσαρακοστὸν καὶ δεύτερον ἔτος, ἀπὸ δὲ 'Αδὰμ] πεντακισχιλιοστῷ καὶ πεντακοσιοστῷ ἔτει· ἔπαθεν δὲ τριακοστῷ τρίτῳ [πρὸ ὀκτὼ καλανδῶν ἀπριλίων, ἡμέρᾳ παρασκευῇ, ὀκτωκαιδεκάτῳ ἔτει Τιβηρίου Καίσαρος, ὑπατεύοντος 'Ρούφου καὶ Ρουβελλίωνος.]

"The first coming of our Lord in the flesh [when he was born] at Bethlehem, took place [on the eighth day before the Kalends of January, on a Wednesday] while Augustus was ruling [for his forty-second year, but counting from Adam], in the year five thousand five hundred. And He suffered at the age of thirty-three [on the eighth day before the Kalends of April, on the Friday, in the eighteenth year of Tiberius Cæsar]."

Funk agrees with Bratke (*Zeitschrift f. Wissenschaftliche Theologie*, 1892, pp. 129–176), and Hilgenfeld (same periodical, 1892, Vol. XXXV, pp. 257–281) in regarding the bracketed portions as an interpolation. The arguments against their genuineness are: *First*, that on the Chair of Hippolytus we have the statement γένεσις Χριστοῦ for πρό δέ νώνων ἀπρειλίων (April 2d), probably, as Bratke says, this means *conception; secondly*, that the passage occurs in the Chigi fragment without the bracketed portions, and that the Arab Bishop George, in a letter to the Priest, Jesus, A. D. 714 (Ryssel's Translation, 1883, p. 43), quotes the commentary in the same form as the Chigi MS. It is true that there are two MSS.—that newly found at Chalke and one at Paris—which agree in the longer form, and also Georgius Syncellus quotes it in that form, c. 1000, ed. Bonn. I, pp. 596–97. Apparently Lagarde (*Mittheilungen*, p. 326, Vol. IV, *Altes und Neues über das Weihnachtsfest*, 1891) defends its genuineness; but N. Bonwetsch, the latest editor of Hippolytus, rejects it. Cf. Hippolytus Werke, Bd. I, p. 242. Hinrich, Leipzig, 1897. It should be noted that, with regard to the inscription on the Chair, Florian Riess (*Das Geburtsjahr Christi*, p. 105) interprets it differently, and even argues that it shows "beyond all doubt" that Hippolytus believed the Incarnation to have taken place on March 25, 752 A. U. C.

After the time of Constantine the tradition in the West grows more definite and strong. I say *in the West*, because one of the most serious difficulties to our regarding December 25th as the true date of the Nativity is the fact that from a very early period that event was commemorated in the East, as we shall see, on January 6th. That curious relic of early Christianity, the Philocalian Calendar, which makes known the usage of the Roman Christians in the year 336, contains the following entry: *viii Kal. Jan. natus Christus in Bethleem Judæ*, on the eighth day before the Kalends of January Christ was born in Bethlehem of Juda. So in an ancient Carthagenian calendar of the fifth century, and again in the Syriac Martyrologium,[6] dependent in part on Western materials, which was transcribed in 412 A. D., and is now in the British Museum, we find December 25th marked as the date of our Lord's birth. In none of these calendars do we yet meet with any feast of our Lady; but we must remember that in all these things the Church was only gradually feeling her way towards an ultimate settlement. It was by slow degrees that Christians came to recognize that not only the sanguinary triumphs of the martyrs formed a fitting subject for annual commemoration, but also the more peaceful triumphs of those who might be even dearer to God, though they had not enjoyed the exceptional privilege of shedding their blood for the faith, a privilege necessarily confined to the ages of persecution. It was the commemoration of such an event as the birth of our Saviour which led the way in this new development. The growth and elaboration of the Church's calendar of festivals would be a tempting theme to follow up, but we must not stray off into side paths. The important thing to notice for our present purpose is, that in every Western calendar, in Rome, in Africa, in Gaul, and in Spain, the feast of the Nativity was fully recognized from the fourth century onwards, and was universally assigned to December 25th, the eighth day before the Kalends of January.

But if, it may be asked, the tradition ever since the days

[6] This has been recently edited by the Abbé Duchesne, and has been printed in Vol. II, Part I, of the Bollandist *Acta Sanctorum* for November.

of St. Augustine has been so widespread and so constant,[7] how can we explain the choice of this particular day, the 25th of December, unless it was in fact the date of our Saviour's birth? Let me turn for a hint of the answer to a rather interesting document in Anglo-Saxon, which first saw the light in England. It has been printed under the name of King Alfred's *Martyr-Book*. It is not probable that King Alfred had anything to do with it,—there seems good reason to think it older than his time; but it certainly is not later, and it is representative of much of the erudition to be found in Venerable Bede, collected by him from the writers of still earlier ages. This *Martyr-Book* is simply a somewhat expanded Martyrologium, a calendar of the whole year, with a brief account of each feast, day by day, from January to December, or rather, to speak more accurately, from December 25th to the December following.[8] It is precisely this arrangement, making Christmas Day the first in the year, which is an evidence of its antiquity; for we find the same plan followed in the earliest copies of our sacramentaries and missals, and this order has not been adopted without a motive.

Now, in King Alfred's *Martyr-Book*, as in many other calendars of the same epoch, we find a curious entry against March 18th. It is called "the first world-day," a Saxon translation of what appears in Latin as *Prima Dies Sæculi*, and the title is explained by the short description which follows it, of the work of God in the first day of creation. March 19th is called "se æftera worolde dæg," the second world-day, and to it is attributed the division of the firmament from the waters. The third, fourth, fifth, and sixth days of creation follow, each with a brief account of the work of the Almighty. Then on the 25th of March we have, as we might expect, the mention of the feast of the Annunciation, but it is supplemented by the statement, "Christ hung on rode the same day;"[9] and

[7] St. Augustine writes: "diem Nativitatis Domini viii Kal. Januarias consensus tradit Ecclesiae."

[8] We find it printed in the collection called the *Shrine*, edited by Mr. T. O. Cockayne.

[9] "And tha æfter twa and thritegum yeara and æfter thrym monthum wæs Crist ahangen on rode on thone ylean dæg." Cockayne, p. 67.

after the "Harrowing of Hell," mentioned on the 26th day, we are told of the 27th that this was the day of the Resurrection. In accordance with the same calculation we find May 5th, forty days afterwards, assigned for the Ascension of our Lord, and May 15th for Pentecost and the Descent of the Holy Ghost. Nor must it be supposed that this is merely a clumsy makeshift, originating in the desire to insert these movable feasts at some point in the immovable calendar, and choosing for that purpose the earliest possible dates upon which they could occur. The explanation certainly lies deeper than that, and it is, I fancy, closely connected with the choice of our present Christmas Day as the anniversary of the birthday of our Blessed Lord.

One of the points which help to make us distrustful of the accuracy of the traditional date is not only the divergences among the writers who first treat of it, but the tone in which the matter is discussed. The writer Cyprian, who produced, about 240 A. D., the treatise *De Pascha Computus*, instead of telling us of any tradition handed down from the time of our Lady and the Apostles, that our Lord had come into the world about March 25th, a statement which (supposing a confusion between the date of the Incarnation and the Nativity) would be fairly reconcilable with His being born on December 25th, sets to work and calculates out of his own head how things must have been. He argues that the coming of our Lord, the second Adam, into the world, and His Death upon the Cross must have coincided with the creation and fall of Adam, the father of mankind. Now the world, he says, must have been created in the spring of the year, the season of growth and youth, the fourth day, Wednesday—when God said: "Let there be lights made in the firmament of heaven, to divide the day and the night; and let them be for signs and for seasons, and for days and years"—must have been the actual equinox. Adam was created and fell two days afterwards, on the sixth day, the Friday, and that same day of March must have been the date when the Saviour was born and died. I am afraid that this account[10]

[10] An equally elaborate calculation of the time of the Creation is to be found in the Acts of the Council of Cæsarea, C. 180, under the presidency of Bishop Theophilus. They are probably spurious, though accepted by Baronius. Lagarde, *Mittheilungen*, IV, 276, has recently reprinted them.

will seem beyond measure fanciful; it is also, as we should see if we had time to look into it more closely, not a little confused; but yet it must be owned all the evidence strongly suggests that it was really some sort of principle like this, combined with an Oriental symbolism, ultimately of Babylonian origin, which, deducing from the movements of the heavenly bodies a type of the life of man, led in some roundabout way to the determination of December 25th as the date of our Saviour's birth. In the first place, the beginning of all things in the spring at the vernal equinox has the whole Chaldean tradition at its back. It was from Babylon and the countries adjacent that all astronomical notions percolated gradually through the ancient world. The first recipients of this mysterious lore concerning the heavens and the heavenly bodies, were the sages of Alexandria. How much both East and West were indebted to Egypt for all their ideas of the calendar and chronology may be judged from these two significant facts: first, that to the Patriarch of Alexandria was assigned, by common consent in the early Christian centuries, the duty of determining Easter;[11] secondly, that in the Anglo-Saxon calendars of far-off England we find the Egyptian names of the months nearly always placed side by side with those in Latin and English. I may add that Father J. N. Strassmaier, who stands in the very first rank of modern Assyriologists, strongly urges the same conclusion, and would go even further than I have ventured to go here in tracing the ideas of the early Christians about the dates of our Saviour's birth and death to the conceptions of ancient Chaldea regarding the sun's yearly movements. It was at the equinox, then, according to Oriental ideas, that the world began; it was on Friday, *feria sexta*, the sixth day of the week of the Creation, that Adam was called into being and sinned, and that Jesus Christ, the Son of God, redeemed us. It is astonishing how widely these conceptions were spread through both West and East. To take a single illustration from a Western writer in the twelfth century, Honorius of Autun. He tells us:

[11] The custom of announcing the dates of Lent and Easter in the pontifical Mass of each diocese on the feast of the Epiphany may also be traced back to the Paschal Epistles issued at that season by the Patriarch of Alexandria and mentioned by Cassian. *Collat.* X. Migne, *P. L.*, XLIX, 820.

"It is said that the same day and the same hour that the first man was created in paradise, at that same day and that hour also, the Son of God, the New Man, was conceived in the womb of the Virgin. It is told that at the hour that Adam ate of the forbidden tree, at that same hour Christ, hanging upon a tree, drank vinegar and gall. At the same hour at which the Lord expelled man from Paradise, at the same hour Christ conducted the good thief into Paradise."

In the East there is a whole literature of apocryphal works, —Syriac, Armenian, Arabic, Æthiopic, Coptic,—concerned with Adam and the fall of man. Almost all these books strike the same chord of the parallelism between the Fall and the Redemption. Let me make a short extract from one of the most famous of these, best known as the *Cave of Treasures*,[12] and assigned to the sixth century: "In the first hour of Friday, God formed Adam out of the dust; and in the first hour of Friday, the Messiah was spat upon by the children of Adam. In the second hour of Friday, the wild beasts, and cattle, and birds assembled before Adam and he gave them their names, while they bowed the head before him; and in the second hour of Friday, the Jews arrayed themselves against the Messiah, while they gnashed their teeth upon Him; after the words of David, 'great bullocks are round about me, fat oxen have surrounded me.' In the third hour of Friday was the crown of glory placed on the head of Adam, and in the third hour of Friday was the crown of thorns placed on the head of the Messiah. Adam was three hours in Paradise, while he shone in glory; and the Messiah was three hours in the common hall, while He was beaten with the scourge. At the sixth hour Eve climbed into the tree of disobedience, and at the sixth hour the Messiah ascended the Cross, the Tree of Life."

In any case it is a generally admitted fact—first, that the astronomical teachers of the ancient world asserted positively that the Creation took place at the vernal equinox; and secondly, that the early Christian writers, like Tertullian[13] and Hippolytus,[14] affirmed with no less certainty that our Saviour

[12] C. Bezold, *Die Schatzhöhle*, Syriac and German, London, 1883.

[13] *Adversus Judæos*, ch. 8, Migne, *P. L.* II, 616.

[14] In the before-mentioned inscription.

suffered on Friday, March 25th. Chronological science assures us that this last assumption involves an impossibility. There was no Friday, the 25th of March, at that epoch of the reign of Tiberius, upon which the pasch could have fallen. None the less nearly all Christian antiquity, even while treating Easter as a movable feast, recognized March 25th as the actual anniversary of our Lord's death. May it not be said that even without going further we have enough here to explain the assigning of the Nativity to the 25th of December? Man in the primitive stage of culture appears to be partial to round numbers. It was quite sufficient for the early Fathers to believe that Christ died on the 25th of March and thence to draw the inference that He must have lived an exact number of years, and that also He must have become incarnate on the 25th of March. Thence the same principles would have led them to believe that He must have dwelt for exactly nine months in the womb of His Blessed Mother, and we find ourselves thus brought quite simply and naturally to December 25th as the date of His birth.

But besides this consideration, there is another curious fact, which somehow or other has got mixed up with this calculation in the way either of cause or effect. The 25th of December in the Roman Empire of the fourth and subsequent centuries was marked by a feast of the sun, called, oddly enough, *Natale Invicti*, the birthday of the unconquered, the untiring one. It may have been brought as a part of Mithraic worship from the East by Heliogabalus, and it certainly has some connection with the idea of the birth of a new sun at the winter solstice. In any case it is not at all impossible that the Christians deliberately welcomed this concurrence and resemblance between the Christian festival and the pagan one, being moreover influenced by the idea of Chaldean sages that the sun symbolized the life of all mankind, and in a superlative degree the life of the Messiah. Early Christian literature seems both to recognize and appropriate to our Lord the language of the pagan feast. To take but two, and not the earliest instances out of many. St. Leo, in one of his sermons, blames some of his brethren to whom "this day of our festival seems honorable, not so much

for the birth of Christ as for the birth of the new sun, as they call it."[15] And another author of the same period says: "People call this day the birthday of the unconquered (*invicti natalem*); and who, I should like to know, is so indomitable as our Master, who triumphed over death?"[16] The Clementine homilies bear curious witness to the same tendency, when they see in the sun, passing through the twelve months of the year, a figure of our Lord and His twelve Apostles. Not content with that, they compare St. John the Baptist, the Precursor, to the moon; and just as the moon has a month of thirty days, so they discovered that St. John the Baptist had thirty disciples, or, to speak more accurately, twenty-nine men and one woman. This, as the writer points out, exactly corresponds to the fact that the lunar month does not really consist of thirty days, but rather of twenty-nine and a half, for a woman, as he shows, is equal only to half a man.[17]

Supposing then that December 25th is sufficiently determined as marking the date of the Nativity of our Lord, because that date, fixing the beginning of the winter solstice, was already celebrated as the solar festival, and still more because it is distant exactly nine months from March 25th (which, even as early as Tertullian at the end of the second century, and by a continuous series of subsequent writers, was named as the date of our Lord's passion and death), it will be interesting to note how many of the festivals of the year are made to depend upon the determination of Christmas Day. In the first place, we find the Circumcision the octave day, and probably the earliest octave known in the Church after the two great festival weeks of Easter and Whitsuntide. The octave of Christmas, as we know, falls on the first day of the year; and the 1st of January in the Roman world was as great a national holiday, with its *strenæ* or presents, a word perpetuated in the French étrennes,[18]

[15] "Quibus haec dies solemnitatis nostrae, non tam de Nativitate Christi quam de novo ut dicunt solis ortu honorabilis videatur." Migne, P. L., LIV, p. 198.

[16] Pseudo Chrysostom, ed. 1570, Vol. II, p. 113.

[17] *Homilia*, II, 23, Migne, *P. G.*, II, 92.

[18] *Cfr.* Pseudo Augustine, who does not approve of such pagan customs; "Diabolicas etiam strenas et ab aliis accipiunt et ipsi aliis tradunt." Migne, *P. L.* XXXIX, 2002.

as *le jour de l'an* is on the other side of the British Channel to this day.

The feast of the Circumcision, while in a certain sense required by the Gospel narrative and Jewish custom ("the eighth day when the boy should be circumcised and receive his name"), supplies us with a still more striking instance of a feast instituted directly to counteract and to Christianize a great pagan holiday. "In order," says the Council of Tours in 567, "to tread under foot the custom of the heathen, our Fathers ordained that private litanies (a day of supplication apart) should be held at the beginning of January, psalms sung in the churches, and at the eighth hour of the first of the month (*in ipsis Kalendis*) the Mass of the Circumcision, pleasing to God, should be said." The feast was somewhat older than this. It is marked in the lectionary of St. Peter of Capua, the actual MS. of which dates from about the year 550. Originally the Circumcision seems to have been kept as a fast, in expiation of the excesses committed throughout the pagan world, and beside the Mass of the Circumcision, we find a special Mass in the old sacramentaries *ad prohibendum ab idolis*, to keep the people away from idols. I might add that the Circumcision feast really supplies perhaps the earliest specimen of a festival of our Lady, for she was made prominent in it, probably from the fact of the feast being kept at Rome in the Basilica of *Sancta Maria ad Martyres.*

Somewhat similar to this, in that it was instituted more as a festival in honor of our Lord, and was subsequently applied to our Lady, is the feast of the Presentation. It is, perhaps, not everyone who has reflected that the reason it is kept on the 2d of February is because this is the fortieth day from Christmas. In Jerusalem, St. Silvia, about 380, found it already observed. It was there called the *Quadragesima Epiphaniae*, the fortieth day from the Epiphany, for the Epiphany, as we shall see, was there honored as the birthday of our Lord.

Then there is the Nativity of St. John the Baptist, which we keep on June 24th. When St. Gabriel first greeted our Lady, and asked her assent to the great mystery of the Incarnation and our Redemption, he told her that her cousin, St. Elizabeth, had conceived, and that "this is the sixth month with her that

is called barren." Hence St. John's birth, in accordance with that preference for round and exact numbers of which we were speaking above, would be celebrated exactly six months before the birth of our Lord. How then does it happen that the Nativity of St. John the Baptist is kept on June 24th, and Christmas on December 25th? I answer, that if you count the dates in the Latin way of reckoning, the irregularity disappears. The Romans called December 25th the eighth day before the calends of January, *ante diem octavum Kal. Jan.* December has thirty-one days; but June having only thirty days, the twenty-fourth is the true *8^vo Kalendas*—eighth day before the calends of July.[19]

Dating back nine months from this again, we find a curious festival in some very early calendars, notably, for instance, in King Alfred's *Martyr-Book*, viz., the Conception of St. John the Baptist on September 24th,[20] the *8^vo Kalendas Octobris.* It was probably suggested by the wish to commemorate in a special way the apparition of St. Gabriel to Zachary, spoken of in the first chapter of St. Luke. The feast was not widely adopted, and has not been perpetuated in the Church, but it is interesting because it seems to have brought in its train the feast to which we all now delight to do honor, that of the Immaculate Conception of our Blessed Lady. King Alfred's *Martyr-Book*, transcribed in the ninth century, says nothing of a festival of the Conception of our Lady; but not long after the date of the *Martyr-Book* we find it in some English calendars earlier than we hear of it anywhere else in the West.[21] It was felt, I think, that it was not

[19] Duchesne, Origines du Culte Chrétien, p. 260.

[20] "On thone xxiv dæg thæs monthes bith sci Johannis geeacnung thæs miclan fulwihteres." Cockayne, p. 133.

[21] There can be little doubt that Mr. Edmund Bishop has satisfactorily established the fact that the celebration of the feast of our Lady's Conception in the Western Church took its rise in England. (See the *Downside Review* for April, 1886. Cfr. *The Month*, December, 1891.) It occurs in two Anglo-Saxon calendars and in at least two Benedictionals, all prior to the Norman Conquest. In some Latin verse calendars, also written in Anglo-Saxon times, the feast seems to be assigned to the beginning of May. In the Eastern Church the festival may be of earlier date, and probably had its origin in certain apocryphal incidents related in a popular history of St. Joachim and St. Anne. It is not unlikely that it came to England from Greece, via the south of Italy. Ever since the time of St. Theodore there had been close relations between England and Campania, as some curious entries in the Martyr-Book would suffice to prove.

seemly that the Conception of St. John should be commemorated and that of our Blessed Lady passed over in silence, and so a feast was instituted on December 8th, nine months after that of the Nativity of our Lady, already kept on September 8th, and this feast, in the providence of God, after leading to the discussion among theologians of the special prerogatives of our Lady in regard to original sin, issued at last, in the definition by Pius IX, of our Lady's singular privilege of having never for a moment lacked the robe of sanctifying grace.

More directly dependent upon Christmas than the feast of the Immaculate Conception is that now celebrated almost everywhere throughout the Church under the title of *Expectatio Partus B. V. M.* That some commemoration in honor of our Lady should be made on December 18th is a most ancient custom of the Spanish Church, and a decree of the tenth synod of Toledo, in 656, prescribed that the Annunciation should be kept on that day, seeing that the feast, if observed on March 25th, was so often interfered with by Lent and Holy Week. It may be that even then the celebration of December 18th was of high antiquity, for the Council of Saragossa, in 380 A. D., enjoined that the twenty-one days before the Epiphany should be honored as a sacred time by a daily celebration of the liturgy. Duchesne takes this as evidence that the feast of the Nativity was not then known in Spain; but I am not sure if this three weeks period was not selected precisely because it began on the vigil of the celebration of December 18th, which itself was an anticipation of December 25th.

But we have not yet quite finished our list of feasts which depend in some way upon the determination of Christmas. I have been struck, in looking at the calendar, at the number of other commemorations which seem to fall on that date—*8^vo Kalendas;* we have already spoken of *March*, the Annunciation, and the death of our Saviour; of *December*, the Nativity; and of *June*, the Nativity of the Baptist; of *September*, the Conception of the Baptist. All these fall under the rubric *8^vo Kalendas*, the eighth day before the calends of the following month. But let us look further. The *8^vo Kalendas Martias*, which, on account of the shortness of February, falls on the 22d

of that month, is marked by one of the very oldest feasts of the Church, the Chair of St. Peter (at Antioch), as we now call it. The eighth of the calends of February, January 25th, is also marked by an ancient feast, the conversion of St. Paul. The eighth of the calends of August, July 25th, is the feast of St. James the Greater, the Apostle of Spain. The eighth of the calends of September, August 25th, is kept at Rome as the feast of St. Bartholomew. The other months give us nothing; but it may be noted that in April, St. Mark's day, and what is a still older celebration, the *Litaniæ Majores*, fall on the 25th, not in this case *8^vo Kalendas*, but there is a certain vacillation about some of our ancient calendars which suggests that the proper day was perhaps a little doubtful. I cannot help considering, guided by certain Oriental analogies, that this singular preference of the *8^vo Kalendas* was not wholly accidental.[22] They may have been looked upon as a kind of *month's mind* of the Christmas and Annunciation feasts, just as the octave is the weekly renewal, and the principal feast the yearly anniversary of the same event. There is a very curious prayer in the old missals on the feast of the Circumcision, which reminds us of the singular fondness of the Fathers for mystical interpretations of numbers. It joins together in a very remarkable way the hope "that we may live in this world with the perfection of the number 6, and rest among the choirs of angels in the number 7, so that, enriched with the forgiveness of the jubilee in the renewal and resurrection of the octave (or number 8), we may arrive in safety at the bliss which knows no end."[23] I do not pretend to understand it, and to judge from the state of the text it would seem that the copyists did not understand it either; but I give it here as far as I can make it out. What we do know is, that the principle of the octave, or secondary renewal of the feast, in course of time was largely extended and developed. The *Martyr-Book* of King Alfred contains mention of two octaves and no more. The one was the octave of Christmas,

[22] It is a little curious that the Epiphany itself falls upon the *ante diem octavum Idus Januarias*.

[23] No one who recites the Divine Office will need to be reminded of the Homily of St. Ambrose in the *Commune Plurimorum Martyrum*: "et mandatum accipis octo illis partem dare fortasse benedictionibus."

that is, the Circumcision. The only other is the octave of SS. Peter and Paul on July 6th—a fresh testimony, if any were needed, to the extraordinary devotion of Anglo-Saxon England to the See of Rome and to St. Peter, its founder.

(*To be continued.*)

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MY NEW CURATE.

XIII.—"ALL THINGS TO ALL MEN."

IN pursuing my course of lectures to my young curate—lectures which he returned with compound interest by his splendid example of zeal and energy—I put into his hands the following lines, addressed by that gentle saint, Francis de Sales, to someone in whom he had a similar interest:

"Accustom yourself to speak softly and slowly, and to go,—I mean walk,—quite composedly; to do all that you do, gently and quietly, and you will see that in three or four years you will have quite regulated this hasty impetuosity. But carefully remember to act thus gently and speak softly on occasions when the impetuosity is not urging you, and when there is no appearance of danger of it, as, for example, when sitting down, rising up, eating, when you speak to N. N., etc.; and in fact everywhere and in everything dispense not yourself from it. Now, I know that you will make a thousand slips a day over all this, and that your great natural activity will be always breaking out; but I do not trouble myself about this provided that it is not your will, your deliberation; and that, when you perceive these movements, you always try to calm them. Equableness of mind and of outward demeanor is not a particular virtue, but the interior and exterior ornament of a friend of Jesus Christ." (Letter VII.)

Now, here's the difficulty. Undoubtedly he is impetuous, he rushes at conclusions too rapidly, he judges hastily; and with an imperfect knowledge of human nature, which is a mass of irregularities, he worries himself because he cannot bring a whole parish up to his level in a few weeks. That impetuosity shows itself everywhere He is an anachronism, a being from another time and world, set down in sleepy Kilronan. For the

first few weeks that he was here, whenever he slammed his hall-door, and strode down the village street with long, rapid, undulating steps, all the dogs came out and barked at him for disturbing their slumbers, and all the neighbors came to their doors and asked wildly: "Who's dead? What happened? Where's the fire?" etc., and the consequence was that the wildest rumors used to be circulated; and then, when a few days' experience disproved them, the cumulative wrath of the disappointed villagers fell on Father Letheby's devoted head.

"Why the mischief doesn't he go aisy? Sure, you'd think he was walking for a wager. He'll kill himself in no time if he goes on that way."

He used to laugh airily at all this commotion. And now here was the puzzle. No doubt, whatever, he can do more work in one day than I or Father Tom Laverty could do in a month. And if I clip his wings, and put lead in his shoes, as he remarked, he may take to slippers and the gout, and all his glorious work be summarily spoiled. That would never do. I have no scruple about what I said regarding the Office and Mass; but if I shall see him creeping past my window in a solemn and dignified manner, I know I shall have qualms of conscience. And yet—

It was in the beginning of December, and one day I had occasion to go down through the village. It was not a day to attract anyone out of doors; it was one of those dreadful days which leave an eternal landmark behind them in the trees that are bent inwards toward the mountains from the terrible stress of the southwest winds. Land and sea were wiped out in the cataracts of rain that poured their deluges on sea and moor, and mountain; and the channels of the village ran fiercely with brown muddy water; and every living thing was housed, except the ducks, which contemptuously waded through the dirty ruts, and only quacked melodiously when the storm lifted their feathers and flung them from pool to pool of the deserted street. I called on Father Letheby.

"This is dismal weather," I said, "enough to give anyone a fit of the blues in this awful place."

He looked at me, as if this were an attempt to draw him.

There was a roar of wind that shook his window-sashes, as if it said: "We will get in and spoil your pleasure, whether you like it or not;" and there was a shower of bullets, as from a Maxim, that threatened to smash in and devastate all the cosy comforts.

"By Jove," said he, turning round, "I never felt happier in my life. And every roar and splash of the tempest makes me draw closer and closer to this little nest, which I can call my own home."

It was a cosy nest, indeed. The fire burned merrily—a little coal, a good deal of bogwood and turf, which is the cleanest fire in the world; there was cleanliness, neatness, tidiness, taste everywhere; the etchings and engravings gave tone to the walls; the piano lay open, as if saying: "Come, touch me;" the books, shining in gold and red and blue and purple, winked in the firelight; and, altogether, it was a picture of delight accentuated by the desolation outside.

"What do I want?" he continued. "Ease? here it is; comfort? here it is; health? thank God, perfect; society? here are the kings of men on my shelves. I have only to summon them —here Plato, Aristotle, Æschylus, Virgil, Dante, Shakespeare come here, and they come; speak, and they open their dead lips; be silent, and back they go to their shelves. I have not got your Greek Fathers yet; but they'll come. You notice that my theological library is rather scant. But I can borrow St. Thomas, Lugo, Suarez; I cannot borrow the others, for you are so jealous about your books."

"Rather clever economy!" I said. "But now tell me what do you do without the morning paper?"

"Well, now, there you touched a sore point. At least it was; but it is healing. For the first few weeks it was my daily penance. I used always breakfast in England with the paper propped against the tea-pot. They said it was bad for digestion, but it made me eat slowly; and you may perhaps have perceived,—indeed, you have perceived,—that I am rather quick in my habits."

I nodded oracularly.

"Well, the first few weeks I was here that was my only

misery. Without the paper everything looked lonely and miserable. I used to go to the door every five minutes to see whether there was a newsboy on the horizon; but you cannot understand the feeling."

"Can't I? I know it well. You remember what the uprooted tree was to the blinded giant in Virgil:

ea sola voluptas,
Solamenque mali.

Well, that was the newspaper to me. But how do you get on now?"

"I never care to see one. Nay, I should rather have a feeling of contempt for anyone whom I should see wasting valuable time on them."

"But the news of the world,—politics, wars, the amenities of Boards of Guardians, Town Commissioners, etc.; the suicides, the divorces, stocks and shares, etc.;—don't these things interest you?"

"No. My only regret is, when the boys ask me about the war, I am afraid I appear awfully ignorant. And they're so learned. Why, every fellow down at the forge thinks himself a General or an Admiral. 'Ah, if I had dem troops, wouldn't I settle so and so!' Or, 'Why the d—— didn't Gineral S—— bring out his cavalry? 'Tis the cavalry does it. Bourbaki—he was the Gineral!' 'Yerra, what was he to Skobeloff?' And they look at me rather mournfully."

Here an awful blast swept the house, as if to raze it to its foundations.

"A pleasant day for a sick-call to Slieveogue!" I said.

"I shouldn't mind one bit. 'Twould make the fire the merrier when I returned. I enjoy nothing half so much as walking in the teeth of wind and rain, along the smooth turf on yonder cliffs, the cool air lapping you all round, and the salt of the sea on your lips. Then, when you return, a grand throw-off, and the little home pleasanter by the contrast. By the way, I was out this morning."

"Out this morning? Where?" I exclaimed.

"Up at Campion's."

"Nonsense!"

"Quite true. And would you guess for what, sir?"

"Go on. I am a poor hand at conundrums."

"You don't know Mrs. C——, a constable's widow at Moydore?"

"I can't say I have that pleasure. Stop! Did she come about a license?"

"She did."

"And you helped her?—No! God forbid! That would be too great a somersault!"

"I did."

"What?"

He looked embarrassed, and said, apologetically: "Well, pardon me, sir, and I'll tell you all. She came in here this morning, wet and bedraggled. Her poor widow's weeds were dripping with the rain. She sat there. You see where her boots have left their mark. She said her husband had just died, and left her, of course, penniless, with four young children. There was nothing before her but the workhouse, unless I would keep her—and she heard that I was good to the poor; sure everyone was talking about me—you understand?"

I nodded.

"Well, there was but one possible way in which she could be helped, and that was to get her a license to sell porter and spirits. I stopped her abruptly, and said: 'My dear woman, you might as well ask me to get you appointed lady-in-waiting to the Queen. But in any case I'd rather cut off my right hand than help any one to get a license. Nay, I am fully determined to cut down every license in this parish until but one is left.' She looked at me in amazement. Then her Celtic temper rose. 'Wisha, 'tis aisy for you to lecture poor people who have not a bite or a sup, nor a roof over their heads, wid your carpets, and your pictures, and your pianney, and your brass fire-irons; but if you had four little *garlachs* to feed, as I have, you'd have a different story.' Here she arose to go; and, as a parting shot: 'God help the poor, however; sure they have no one to go to when their priests desart them.' I don't know what it was," continued Father Letheby, "but I softened a little here,

and said: 'Now, I have told you that I cannot do anything towards getting you a license—it's against all my principles; but I'll tell you what I'll do. I'll go up to Captain Campion's with you, and introduce you on the strength of these letters from your parish priest; but remember, not one word shall I say in favor of your demand. Do you understand?' 'I do, your reverence,' she said; 'may God bless you!' The hot fires were ashes again. We both went up in the awful rain. It was rather early even for a morning call, and Captain Campion was not yet downstairs. So I left the widow in the hall, and went out to a sheltered spot, where I could watch the action of the storm on the waves. In half an hour I returned. There was no necessity for an introduction. The good woman had introduced herself, and secured Captain Campion's vote and influence for the next licensing sessions. I was never so sorry—nor so glad."

"'Tis a bad business," I said mournfully. "Imagine eight public houses in this wretched village of three hundred souls!"

"'Tis, sir!" he said, as if his conscience stung him; "but I did some good by my visit; I think I have brought Captain Campion around."

"To what?" I exclaimed.

"To recognize his duty to the Church, and the people, and God, by going (to his duty)."

"You don't say so?" I said, and I *was* surprised. I could not help thinking of what a glorious triumph it would be to that gentle saint, whose brow was never troubled but with the thought of her father's perversity. How often, how ardently she had prayed for that day; how many Masses, how many Communions she had offered to obtain that grace! Many a time I have seen her, after Holy Communion, straining her eyes on the Tabernacle, and I knew she was knocking vigorously at the Heart of Christ; and many a time have I seen her, a Lady of Sorrows, imploring the Queen of Sorrows to take that one trouble from her life. Oh! if men could only know what clouds of anguish and despair their indifference to the prac-

tices of their holy religion brings down upon gentle hearts, that dare not speak their sorrow, the Church would not have to mourn so many and such faithless and rebellious children.

I said to Father Letheby: "God bless you; but how did you work the miracle?"

"Well," he said bashfully, "it was not the work of one day or of one visit. I have been laying my train to the citadel; to-day I fired it, and he capitulated. Tell me, sir, did you ever hear of the *Halcyone?*"

Did I ever hear of the *Halcyone?* Who didn't? Was there a man, woman, or child, from the Cliffs of Moher to Achill Island, that did not know the dainty five-ton yacht, which, as a contrast to his own turbulent spirit, he had so named? Was it not everywhere said that Campion loved that yacht more than his child; that he spoke to her, and caressed her, as a living thing; and how they slept on the calm deep on summer nights, whilst phosphor-laden waves lapped around them, and only the dim dawn, with her cold, red finger woke them to life? And was it not told with pride and terror in every coracle along the coast with what fierce exultation he took her out on stormy days, and headed her straight against the billows, that broke into courtesies on every side, and how she leaped up the walls of water which lay down meekly beneath her, and shook out her white sail to the blast, until the curved face brushed the breakers, and its leaden keel showed through the valleys of the sea; and men leaned on their spades to see her engulfed in the deep, and the coast-guards levelled their long glasses, and cried: "There goes mad Campion and the witch again!"

"What do you know about the *Halcyone?*" said I.

"A good deal by hearsay; not a little by personal experience," he replied.

"Why, you don't mean to say that you have seen the famous yacht?" I asked, in amazement.

"Seen her, steered her, laughed at her, feared her, like Campion himself."

"Why, I thought Campion never allowed anyone but himself and his daughter to cross her gunwale?"

"Well, all that I tell you is, I have been out several evenings

with the Captain; and if you want to examine me in jibs and, mainsails, and top-gallants, now is your time."

Look here! This curate of mine is becoming quite humorous, and picking up all our Celtic ways. I don't at all like it, because I would much rather he would keep up all his graceful dignity. But there again—the eternal environments. How far will he go?

"Don't mind your lessons in navigation, now," I said, "but come to the point. How—did—you—catch—Campion?"

"Well, 'tis a long story, but I shall try to abridge it. I knew there was but one way to this man's heart, and I was determined to try it. Has not someone said: 'All things to all men?' Very well. Talk to a farmer about his crops, to a huntsman about his horses, to a fisherman about his nets; you have him in the palm of your hands. It is a kind of Christian diplomacy; but I would much rather it were not necessary."

He was silent, leaning his head on his hands.

"Never mind," I said, "the question of honor. Human nature is a very crooked thing, and you can't run a level road over a hill."

"I never like even the shadow of deception," he said; "I hate concealment; and yet, I should not like Campion to know that I practised even so innocent a stratagem."

"Oh, shade of Pascal!" I cried, "even you could detect no casuistry here. And have you no scruple, young man, in keeping an old gentleman on the tender-hooks of expectation whilst you are splitting hairs? Go on, like a good fellow, I was never so interested in my life. The idea of landing Campion!"

"Well, 'twas this way. I knew a little about boats, and made the Captain cognizant of the fact. I expected an invitation. He did not rise to the bait. Then I tried another plan. I asked him why he never entered the *Halcyone* for the Galway regatta. He muttered something of contempt for all the coast boats. I said quietly that I heard she tacked badly in a strong gale, and that it was only in a light breeze she did well. He got furious, which was just what I wanted. We argued and reasoned; and the debate ended in his asking me out the first fresh day that came last September. I don't know if you

remember that equinoctial gale that blew about the 18th or 19th. It was strong, much stronger than I cared for; but I was penned to my engagement. I met him down at the creek. The wind blew off the land. It was calm enough in the sheltered water; but when we got out, by Jove, I wished a hundred times that I was here. I lay down in the gangway of the yacht whilst Campion steered. From time to time great waves broke over the bow of the yacht, and in a little while I was drenched to the skin. Campion had his yellow oil-skins, and laughed at me. Occasionally he asked: Does she tack well? I answered coolly. I knew he was trying my nerve, as we mounted breaker after breaker and plunged down into awful valleys of the sea. Then, as one great squall broke round, and the yacht keeled over, he turned the helm, until she lay flat on a high wave, and her great sail swept the crest of its foam, and her pennon dipped in the deep. I thought it was all over, as I clutched the gunwale to prevent my falling into the sea. He watched me narrowly, and in a moment righted the yacht.

"'We were near Davy Jones' locker there?' he said coolly.

"'We wouldn't remain long together,' I replied.

"'How?'

"'Well, you know, you'd go a little deeper, and I should hope I would get a little higher.'

"'You mean I'd have gone to Hell?'

"'Certainly,' I replied.

"'I'm not a bad man,' he said, taken aback.

"'You are,' I replied; 'you persecute the poor and drag their faces through the dust. You're an irreligious man, because you never kneel to God; you're a dishonest man, because you profess to belong to a faith whose doctrines you do not accept and whose commands you disobey.'

"'Hallo, there!' said he, 'I'm not used to this kind of language.'

"'Perhaps not,' I said; for with the thorough drenching and the fright, I was now thoroughly angry. 'But you'll have to listen to it. You cannot put your fingers in your ears and steer the *Halcyone*. It will take us an hour to reach land, and you must hear what you never heard before."

"'I've a strong inclination,' he said, 'to pitch you overboard.'

"'I'm quite sure you're perfectly capable of murder,' I said. 'But again, you cannot let go the ropes in this gale. Besides, there are two sides to that question.'

"Then and there I pitched into him, told him how he was breaking his child's heart, how he was hated all along the coast, etc., etc.; but I insisted especially on his dishonesty in professing a creed which he denied in daily practice. I was thoroughly angry, and gave my passion full swing. He listened without a word as we went shoreward. At last he said:

"'By Jove! I never thought that a priest could speak to a gentleman so boldly. Now, that d——d old landlubber'—I beg your pardon, sir," broke in my curate, "the words escaped me involuntarily."

"Never mind," I said, "go on."

"But it was very disrespectful— "

"Now, I insist on hearing every word he said. Why, that's the cream of the story."

"Well, he said: 'that damned old landlubber and bookworm never addressed me in that manner'—but perhaps he meant someone else."

"Never fear! He meant his respected old pastor. The 'landlubber' might apply to other natives; but I fear they could hardly be called 'bookworm' with any degree of consistency. But go on."

"Well, you know, he spoke rather jerkily, and as if in soliloquy. 'Well, I never!' 'Who'd have thought it from this sleek fellow?' 'Why, I thought butter would not melt in his mouth!' 'What will Bittra say when I tell her?' At last we pulled into the creek; I jumped ashore from the dingy, as well as my dripping clothes would let me, and lifting my hat, without a word, I walked towards home. He called after me:

"'One word, Father Letheby! You must come up to the house and dry yourself. You'll catch your death of cold.'

"'Oh! 'twill be nothing,' I said. He had come up with me, and looked humbled and crestfallen.

"'You must pardon all my rudeness,' he said, in a shame-faced manner. 'But, to be very candid with you, I was never met so boldly before, and I like it. We, men of the world, hate nothing so much as a coward. If some of your brethren had the courage of their convictions and challenged us poor devils boldly, things might be different. We like men to show that they believe in Hell by trying to keep us from it.' But now I am sounding my own praises. It is enough to say that he promised to think the matter over; and I clinched the whole business by getting his promise that he would be at the altar on Christmas morning."

I thought a good deal, and said: "It is a wholesome lesson. We have no scruple in cuffing Jem Deady or Bill Shanahan; but we don't like to tackle the big-wigs. And they despise us for our cowardice. Isn't that it? Well, my dear fellow, you are a τετράγωνος ἀνήρ, as old Aristotle would say—an idea, by the way, stolen by Dante in his 'sta come torre ferma.' In plainer language, you're a *brick!* Poor little Bittra! how pleased she'll be!"

XIV.—First Fridays.

I notice, as I proceed with these mnemonic scraps from my diary, and try to cast them into shape, a curious change come over me. I feel as one waking from a trance, and all the numbed faculties revive and assert their power; and all the thoughts and desires, yea, even the capabilities of thirty years ago come back and seem to claim their rightful places, as a deposed king would like to sit on his throne and hold his sceptre once more before he dies. And so all my ideas are awakening; and the cells of memory, as if at some magic *Sesame*, yield up their contents; and even the mechanical trick of writing, which they say is never fully lost, appears to creep back into my rheumatized fingers as the ink flows freely from my pen. I know, indeed, that some say I am passing into my second childhood. I do not resent it; nor would I murmur even at such a blessed dispensation. For I thank God I have kept through all the vicissitudes of life, and all the turbulence of thought, the heart of a little child.

There is nothing human that does not interest me. All the waywardness of humanity provokes a smile; there is no wickedness so great that I cannot pity; no folly that I cannot condone; patient to wait for the unravelling of the skein of life till the great Creator willeth, meanwhile looking at all things *sub specie aeternitatis*, and ever finding new food for humility in the barrenness of my own life. But it has been a singular intellectual revival for me to feel all my old principles and thoughts shadowing themselves clearer and clearer on the negatives of memory where the sunflames of youth imprinted them, and from which, perhaps, they will be transferred on to the tablets that last for eternity. But here God has been very good unto me in sending me this young priest to revive the past. We like to keep our consciousness till we die. I am glad to have been aroused by so sympathetic a spirit from the coma of thirty years.

It is quite true, indeed, that he disturbs, now and again, the comforts of senile lethargy. And sometimes the old Adam will cry out, and sigh for the leaden ages, for he is pursuing with invincible determination his great work of revival in the parish. He has doubled, trebled, the confessions of the people on Saturday, and the subsequent Sunday Communions. He has seized the hearts of all the young men. He is forever preaching to them on the *manliness* of Christ—His truthfulness, His honor, His fearlessness, His tenderness. He insists that Christ had a particular affection for the young. Witness how He chose His Apostles, and how He attached them to His Sacred Person. And thus my curate's confessional is thronged every Saturday night by silent, humble, thoughtful young fellows, sitting there in the dark, for the two candles at the altar-rails throw but a feeble light into the blackness; and Mrs. Darcy, under all improvements, has retained her sense of economy.

"Where's the use," she says, "of lighting more than wan candle, for wan candle is as good as fifty?"

She has compromised with Father Letheby for two, for his slightest wish is now a command.

And so the young girls and all the men go to Father

Letheby's confessional. The old women and the little children come to me. They don't mind an occasional growl, which will escape me sometimes. Indeed, they say they'd rather hear one roar from the "ould man" than if Father Letheby, "wid his gran' accent," was preaching forever. But young men are sensitive; and I am not sorry.

Yet, if my Guardian Angel were to ask me: What in the world have you to grumble about? I couldn't tell him. For I never come away from that awful and sacred duty of the confessional without a sense of the deepest humiliation. I never sit in "the box," as the people call the confessional. A slight deafness in one ear, and the necessity of stretching occasionally a rheumatized foot, make it more convenient for me to sit over there, near and under the statue of our Blessed Mother. There in my armchair I sit, with the old cloak wrapped round me that sheltered me many a night on the mountains. And there the little children come, not a bit shy or afraid of old "Daddy Dan." They pick their way across the new carpet with a certain feeling of awkwardness, as if there were pins and needles hidden somewhere; but when they arrive at safe anchorage, they put their dirty clasped fingers on my old cassock, toss the hair from their eyes, and look me straight in the face, whilst they tell their little story to me and God. They are now well trained in the exact form of the confession. Father Letheby has drilled them well. But dear me! what white souls they are! Poverty and purity have worked hand in hand to make them angelic, and their faces are transfigured by the light that shines within. And their attenuated bodies show clearly the burning lamp of holiness and faith, as a light shines soft and clear through the opal shades of porcelain or Sèvres. And the little maidens always say: "Tank you, Fader," when they receive their penance; and the boys say: "All right." I sometimes expect to hear "old fellow" added. Then the old women come; and, afraid to touch the grand carpet with their feet, they leave rather vivid impressions in brown mud on the waxed floor, which is the very thing that Miss Campion does not want; and they throw themselves backward whilst they recite in the soft, liquid Gaelic the *Confiteor;* and then raise themselves erect,

pull up their black cloaks or brown shawls with the airs and dignity of a young barrister about to address the jury, arrange the coif of shawl or hood of cloak around their heads, and then tell you—nothing! God bless them, innocent souls! No need for these elaborate preparations. Yet what contrition, what sorrow, what love they pour forth over some simple imperfections, where even a Jansenist cannot detect the shadow of a venial sin! No wonder that my curate declares that we have material in Ireland to make it again a wonder to the world—an Island of Saints once more! But something is wanting. He does not know what, nor do I. But he says sometimes that he feels as if he were working in the dark. He cannot get inside the natures of the people. There is a puzzle, an enigma somewhere. The people are but half-revealed to us. There is a world of thought and feeling hidden away somewhere, and unrevealed. Who has the key? He is seeking for it everywhere, and cannot find it. Now, you know, he is a transcendentalist, so I don't mind these vagaries; yet he is desperately in earnest.

But he is very kind and tender towards his old pastor. When he "started" the devotion of the Nine Fridays in honor of the Sacred Heart, of course he set them all wild. Their eternal salvation depended on their performing the Nine Fridays successively. And so one Thursday night, when the wind was howling dismally, and the rain pattering on the windows, and the fire in my little grate looking all the brighter from the contrast, a timid knock came to my door. I put down the *Pensées* of Pascal—a book for which I have a strange predilection, though I do not like the man who wrote it.

"Some children want to see you, sir," said Hannah. "I hope you're not going to leave the house in this weather."

"Send them in and let us see," I replied.

They came to the door reluctantly enough, one pushing the other before her, and there they stood bashfully, their fingers in their mouths, staring at the lamp, and the pictures, and the books, like *Alice in Wonderland.*

"Well, what's up, now?" I said, turning around.

"'Tis the way we wants to go to confession, Fader."

"Hallo! are ye going to die to-night that ye are in such a mighty hurry?"

"No, Fader, but to-morrow is the fust Friday."

"Indeed! so it is. What has that to do with the matter?"

"But we are all making the Nine Fridays, Fader; and if we break wan, we must commence all over again."

"Well, run down to Father Letheby; he'll hear you."

"Father Letheby is in his box, Fader; and,"—here there was a little smile and a fingering of the pinafores—"we'd rader go to you, Fader."

I took the compliment for what it was worth. The Irish race appear to have kissed the Blarney stone *in globo.*

"And have you no pity on a poor old man, to take him out this dreadful night down to that cold church, and keep him there till ten or eleven o'clock to-night?"

"We won't keep you long, Fader. We were at our juty last month."

"All right, get away, and I'll follow you quickly. Mind your preparation."

"All right, Fader."

"'Tisn't taking leave of your seven sinses you are, going down to that cowld chapel this awful night," said Hannah, when she had closed the door on the children. "Wisha, thin, if I knew what them whipsters wanted, 'tis long before they crossed the thrishol of the door. Nine Fridays, begor! As if the Brown Scaffler and the first Sunday of the month wasn't enough for them. And here I'll be now for the rest of the winter, cooking your coughs and cowlds. Sure, you're no more able to take care of yerself than an unwaned child."

She brought me my boots, and my old cloak, and my muffler, and my umbrella all the same; and as I passed into the darkness and the rain, I heard anathemas on "these new fandangoes, as if there weren't as good priests in the parish as ever he was."

I slipped into the church, as I thought, unperceived; but I was hardly seated, when I heard the door of Father Letheby's confessional flung open; and with his quick, rapid

stride, and his purple stole flying from his shoulders, he was immediately at my side, and remonstrating vigorously at my imprudence.

"This is sheer madness, sir, coming out of your warm room on this dreadful night. Surely, when I got your permission to establish this devotion, I never intended this."

"Never mind, now," I said, "I'm not going to allow you to make a somersault into heaven over my head. In any case, these little mites won't take long."

They looked alarmed enough at his angry face.

"Well, then, I shall ask you to allow me to discontinue this devotion after to-night."

"Go back to your confessional. Sufficient for the day is the evil thereof. There's plenty of time to consider the future."

He was much annoyed over my indiscretion; but he resumed his work. Mine was quickly gone through, and I passed up the dimly lighted aisle, wondering at myself. Just near the door, I could not forbear looking around the deep sepulchral gloom. It was lit by the one red lamp that shone like a star in the sanctuary, and by the two dim waxlights in tin sconces, that cast a pallid light on the painted pillars, and a brown shadow farther up, against which were silhouetted the figures of the men, who sat in even rows around Father Letheby's confessional. Now and again a solitary penitent darkened the light of the candles, as he moved up to the altar-rails to read his penance or thanksgiving; or the quick figure of a child darted rapidly past me into the thicker darkness without. Hardly a sound broke the stillness, only now and then there was a moan of sorrow, or some expression of emphasis from the penitents; and the drawing of the slides from time to time made a soft sibilance, as of shuttles, beneath which were woven tapestries of human souls that were fit to hang in the halls of heaven. Silently the mighty work went forward; and I thought, as there and then the stupendous sacrifice of Calvary was brought down into our midst, and the hands of that young priest gathered up the Blood of Christ from grass, and stone, and

wood,—from reeking nails and soldier's lance, and the wet weeping hair of Magdalen, and poured it softly on the souls of these young villagers,—I thought what madness possesses the world not to see that this sublime assumption of God's greatest privilege of mercy is in itself the highest dogmatic proof of the Divine origin of the Church; for no purely human institution could dare usurp such an exalted position, nor assume the possession of such tremendous power.

As I knelt down, and turned to leave the church, I felt my cloak gently pulled. I looked down and faintly discerned in the feeble light someone huddled at my feet. I thought at first it was one of the little children, for they used sometimes to wait for the coveted privilege of holding the hand of their old pastor, and conducting him homeward in the darkness. This was no child, however, but someone fully grown, as I conjectured, though I saw nothing but the outline of wet and draggled garments. I waited. Not a word came forth, but something like the echo of a sob. Then I said:

"Whom have I here, and what do you want?"

"Father, father, have pity!"

"I do not know who you are," I replied, "and wherefore I should have pity. If you stand up and speak, I'll know what to say or do."

"You know me well," said the woman's voice, "too well. Am I to be cast out forever?"

Then I recognized Nance, who had followed and blessed Father Tom the evening he left us. She did not bless me nor address me. I had to speak publicly of poor Nance; perhaps, indeed, I spoke too sharply and strongly—it is so hard to draw the line between zeal and discretion; it is so easy to degenerate into weakness or into excess. And Nance feared me. Probably she was the only one of the villagers who never dared address me.

"What do you want here?" I gently said.

"What do I want here? 'Tis a quare question for a priest to be afther asking. What did the poor crature want when she wint to a bigger man dan you, and she wasn't turned away aither?"

"Yes, Nance; but she repented and loved Christ, and was prepared to die rather than sin again."

"And how do you know but I'm the same? Do you know more than the God above you?—and He is my witness here to-night before His Blessed and Holy Son that all hell-fire won't make me fall again. Hell-fire, did I say?" Her voice here sunk into a low whisper. "It isn't hell-fire I dread, but His Face and yours."

I stooped down and lifted her gently. The simple kindness touched the broken vase of her heart, and she burst into an agony of passionate tears.

"Oh, wirra! wirra! if you had only said that much to me three months ago, what you'd have saved me. But you'd the hard word, Father, and it drove me wild to think that, as you said, I wasn't fit to come and mix with the people at Mass. And many and many a night in the cowld and hunger, I slept there at the door of the chapel; and only woke up to bate the chapel-door, and ask God to let me in. But sure His hand was agin me, like yours, and I daren't go in. And sometimes I looked through the kayhole, to where His Heart was burnin', and I thought He would come out, when no one could see Him, and spake to me; but no! no! Him and you were agin me; and then the chapel-woman 'ud come in the cowld of the mornin', and I would shlink away to my hole agin!"

"Speak low, Nance," I whispered, as her voice hissed through the darkness. "The men will hear you!"

"They often heard worse from me than what I am saying to-night, God help me! 'Tisn't the men I care about, nor their doings. But whin the young girls would crass the street, les' they should come near me, and the dacent mothers 'ud throw their aprons over their childhre's heads, les' they should see me, ah! that was the bitter pill. And many and many a night, whin you wor in your bed, I stood down on dem rocks below, with the say calling for me, and the hungry waves around me, and there was nothin' betune me and hell but that—"

She fumbled in her bosom and drew out a ragged, well-worn scapular with a tiny medal attached, and kissed it.

"And sure I know if I wint with 'em, I should have to curse the face of the Blessed and Holy Mary forever, and I said then: 'Never! Never!' and I faced the hard world agin."

I detected the faintest odor of spirits as she spoke.

"'Tis hardly a good beginning, Nance, to come here straight from the public-house."

"'Twas only a thimbleful Mrs. Haley gave me, to give me courage to face you."

"And what is it to be now? Are you going to change your life?"

"Yerra, what else would bring me here to-night?"

"And you are going to make up your mind to go to confession as soon as you can?"

"As soon as I can? This very moment, wid God's blessing."

"Well, then, I'll ask Father Letheby to step out for a moment and hear you."

"If you do, then I'll lave the chapel on the spot, and maybe you won't see me agin." She pulled up her shawl, as if to depart.

"What harm has Father Letheby done you? Sure everyone likes him."

"Maybe! But he never gave me word or look that wasn't poison since he came to the parish. I'll go to yourself."

"But," I said, fearing that she had still more dread of me that might interfere with the integrity of her confession, "you know I have a bad tongue—"

"Never mind," she said, "if you have. Sure they say your bark is worse than your bite."

And so, then and there, in the gloom of that winter's night, I heard her tale of anguish and sorrow; and whilst I thanked God for this, His sheep that was lost, I went deeper down than ever into the valleys of humiliation and self-reproach. "Caritas erga homines, sicut caritas Dei erga nos." Here was my favorite text—here my sum-total of speculative philosophy. I often preached it to others—even to Father Letheby, when he came complaining of the waywardness of

this imaginative and fickle people. "If God, from on high, tolerates the unspeakable wickedness of the world,—if He calmly looks down upon the frightful holocaust of iniquity that steams up before His eyes from the cities and towns and hamlets of the world,—if He tolerates the abomination of paganism, and the still worse, because conscious, wickedness of the Christian world, why should we be fretful and impatient? And if Christ was so gentle and so tender towards these foul, ill-smelling, leprous, and ungrateful Jews, why should we not be tolerant of the venial falls of the holy people—the kingly nation?" And I was obliged to confess that it was all pride—too much sensitiveness, not to God's dishonor, but to the stigma and reproach to our own ministrations, that made us forget our patience and our duty. And often, on Sunday mornings in winter, when the rain poured down in cataracts, and the village street ran in muddy torrents, and the eaves dripped in steady sheets of water, when I stood at my own chapel-door and saw poor farmers and laborers, old women and young girls, drenched through and through, having walked six miles down from the farthest mountains; and when I saw, as I read the Acts and the Prayer before Mass, a thick fog of steam rising from their poor clothes and filling the entire church with a strange incense, I thought how easy it ought to be for us to condone the thoughtlessness or the inconsiderate weaknesses of such a people, and to bless God that our lot was cast amongst them. I heard, with deeper contrition than hers, the sins of that poor outcast; for every reproach she addressed to me I heard echoed from the recesses of that silent tabernacle. But all my trouble was increased when I insisted on her approaching the Holy Table in the morning. The thought of going to Holy Communion appalled her. "Perhaps in eight or twelve months she'd be fit; but to-morrow—"

Her dread was something intense, almost frightful.

"Sure He'll kill me, as He killed the man who towld the lie!"

I tried to reassure her.

"But they say He'll *bleed* if I touch Him."

I gently reasoned and argued with her. Then her objections took a more natural turn.

"Sure the people will all rise up and lave the chapel."

Then it became a question of dress. And it was with the greatest difficulty, and only by appealing to her humility, and as a penance, that I at last induced her to consent to come up to the altar-rails after all the people had received Holy Communion. There was a slight stir next morning when all the people had reverently retired from the Holy Table. I waited, holding the Sacred Host over the ciborium. The people wondered. Then, from the farthest recess of the church, a draped figure stole slowly up the aisle. All knew it was Nance. So far from contempt, only pity, deep pity, filled the hearts of old and young; and one could hear clearly the *tchk! tchk!* that curious click of sympathy which I believe is peculiar to our people. The tears streamed down the face of the poor penitent as I placed the Sacred Host upon her tongue. Then she rose strengthened, and walked meekly, but firmly, back to her place. As she did, I noticed that she wore a thick black shawl. It was the quick eye of my curate that had seen all. It was his gentle, kind heart that forestalled me.

I got an awful scolding from Hannah when I came home that night in the rain.

"Never mind, Hannah," I said, when she had exhausted her diatribe, "I never did a better night's work in my life."

She looked at me keenly; but these poor women have some queer way of understanding things; and she said humbly:

"Than' God!"

DISPENSATIONIS ACCEPTATIO.

(*Casus Conscientiae.*)

Ad Fulvium, parochum ruralem quodam die summo mane apparitor publicus loci venit ei exhibens virum quemdam sectae hereticae addictum, Cajum nomine postulatque ex auctoritate legis, ut eum cum Maevia catholica ejus parochiae, ab illo impregnata, eodem adhuc die ante solis occasum matrimonialiter conjungat: judex enim, ait, conquerente Maevia, quod Cajus quidem sibi matrimonium promiserit, at pluries

ejus celebrationem absque sufficiente causa distulerit, firmiter insistit, ut Maeviae demum jus suum fiat, adeo ut, si Fulvius postulatum negaverit, adeundus sit quivis minister protestanticus pro matrimonio legaliter contrahendo. Fulvius attonitus quidem est, minime vero perplexus. Interrogationibus caute positis de sinceritate Caji, de ejus baptismo deque cautionibus quoad religionem uxoris et prolium ex parte Caji praestandis se resolvit adire Episcopum longe distantem; at haesitat, an id fieri possit medio telegraphi, eo quod in dioecesi secundum jussum Summi Pontificis ejus usus pro hisce negotiis sit vetitus. Verum cum casus hic sit plane extraordinarius et per litteras requisito tempore expediri nequeat, nihilominus Cancellario Episcopi eum telegraphice exponit, pretium pro telegrammate remittendo solvit et post plures horas tale a Cancellario accipit, in quo hic annuntiat, Episcopum dispensasse et litteras dispensationis jam esse expeditas. Itaque —concludit Fulvius—dispensatio ab Episcopo quidem data est, sed litterae executoriae adhuc sunt in via. Quid hoc me juvat?

Quaer. 1. An absolute vetitum sit, dispensationes ope telegraphi petere vel transmittere?

2. An dispensatio quovis modo petita, antequam litterae concessionis adveniant, possit applicari?

3. Quid Fulvio faciendum foret, si ob peculiares loci circumstantias in casu exposito nec per telegraphum possit adire Episcopum pro dispensatione requisita?

Respondeo ad 1^{um}. *Negative.* Nullus enim modus praescriptus est pro facultatibus (dispensandi, absolvendi, etc.) delegandis vel subdelegandis, prout nec pro eis petendis, et quod earum valorem attinet, utrumque fieri potest sive scripto, sive oretenus, sive telegraphice. Melius tamen est, si tum petitio tum concessio in scriptis fit. Nam, prout Anacletus Reiffenstuel dicit,[1] in supplicatione verbali saepe non omnia vel non debite et "sufficienter proponuntur, vel rite proposita non semper bene percipiuntur vel bene percepta oblivione ex parte iterum delentur, consequenter dispensationem nonnunquam penitus invalidam vel non debite clausulatam secum trahunt." Hae vero rationes, quae valent pro petitione facultatum, eodem fere modo militant, si agitur de earum concessione, ut idem auctor hoc exponit (l. c. et n. 524). Ideo S. C. de P. F. in instructione ad Vicarios Apost. Indiarum de 8 Sept. 1869,[2] expresse mandavit, "ut dis-

[1] Appendix ad lib. 4. *Decretal.*, n. 511.

[2] Ap. *Collectan S. C. de P. F.*, n. 1489.

pensationes in impedimentis matrimonialibus *semper in scriptis* concedantur." Similiter plures ex horum Statuum Episcopis praeceperunt, ut animarum pastores dispensationes in scriptis expeterent nec partes Episcopo ejusve Cancellario transmitterent, sed ipsi in eas inquirerent, quippe quibus partes cognitae sunt ideoque facilius est, de assertionum veritate judicium ferre.

Haec de praeferentia relationis in scriptis, prae illa oretenus facta. Jam vero petitiones et concessiones per medium telegraphi factae in pejori adhuc sunt conditione. Ideo Leo XIII, die 10 Dec. 1891,[3] has petitiones et concessiones non quidem absolute prohibuit, sed ob incommoda, quae acciderunt et facile adhuc accident, mandavit, ut impetrationes gratiarum vel dispensationum apud Romanam Curiam et S. Congregationes amplius *ordinarie* non accipiantur, si telegraphice mittantur. Voluit insuper Sua Sanctitas, ut ob rationes etiam per Curias Episcopales valentes, parochi quoque idem observarent quoad petitiones apud easdem Curias. Ergo Fulvius in casu ex sensu intimo medium recti invenit.

Ad 2^um^. Supponitur hic, Episcopum, a quo petitur dispensatio, longe distare a petente, eumque dispensationem ordinarie non aliter concedere, quam per litteras. Hoc supposito ad quaesitum, prout jacet, respondeo: *Affirmative* probabiliter, etiamsi nullo modo ante adventum litterarum ejus concessio fuerit a quopiam annunciata. Hoc docetur a Canonistis primi subsellii, ut a Reiffenstuel (*Decretal.* lib. V, tit. 33, n. 46 seq.) et Schmalzgrueber (*Decretal.* lib. V, tit. 33, n. 31). Nam licet dispensatio ab Episcopo concessa, qua donatio, ut valeat, a dispensando acceptari debeat, haec acceptatio implicite fit, si dispensandus miserit nuntium vel epistolas ad Episcopum dispensantem; tunc enim, etiam nondum accepto responso, acceptatur dispensatio.[4] Idem eruitur ex pluribus legibus civilibus, a S. Alphonso,[5] ex digestis et codice citatis. Quare Fulvius etiam *in suppositione*, quod telegramma a Cancellario acceptum recte interpretatus est, in hisce difficilibus adjunctis huic sen-

[3] Ap. *Acta S. Sed.* XXIV, pag. 447 et *Collectan. S. C. de P. F.*, n. 2189.

[4] Ita fere Craisson, *Elementa jur. can.*, n. 206.

[5] Theol. mor. lib. III, (al. IV), n. 725.

tentiae Canonistarum, licet probabili tantum, innixus procedere potuit ad nupturientes dispensandum, eo magis, quod de concessione dispensationis jam certus fuit. In aliis enim casibus, ut advertit Reiffenstuel, loco cit., n. 48, usus dispensationis seu facultatis cujuscumque ante acceptam ejus certam notitiam extra necessitatem temerarius et ideo illicitus est. Dixi: "*in suppositione*, quod telegramma recte interpretatus est." Nam, uti videtur, cum Episcopus Cancellario praeceperit, ut Fulvio telegraphice responderet, se dispensasse, litteras dispensationis esse expeditas, hoc ipso huic censetur dedisse facultatem, dispensationem nupturientibus applicandi, litteras vero dispensationis ideo tantum expedivisse, ut de dispensatione concessa per eas, in Archivio conservatas, legitime constaret.

Demum notandum, responsum ad quaesitum tantum de facultatibus ab Episcopo petitis valere, minime vero de iis, quae a S. Sede obtinentur. Actum invalidum ageret, si quis dispensaret aut absolveret, antequam exemplar rescripti romani, in quo facultas descripta est, sibi exhibitum fuisset, licet certo sciret, illud in Curia esse expeditum. Hoc praesertim liquet ex Responso S. Poenit. de 15 Jan. 1894,[6] quod ex idiomate italico in latinum versum ita sonat: "Eme et Rme Princeps, Notum est, ex juris dispensatione (Cap. 12 *De appelationibus*, Conc. Trid. sess. XXII, cap. 5 de Ref.) Ordinarium Dioecesanum non habere potestatem exequendi Brevia Apostolica dispensationum matrimonialium, priusquam ei documentum originarium praesentetur. Hoc praesupposito Episcopus Nicoterensis et Tropejensis humiliter rogat, ut Eminentia Vestra Rma ad sequentia respondere dignetur:

"1°. An haec canonica praescriptio etiam pertineat ad dispensationes matrimoniales, quarum, vix ac concessae sunt, notitia datur Ordinario a suo agente apud S. Sedem commorante?

"2°. Quid agendum si Episcopus comperit quaedam matrimonia urgentissimis ex causis contracta fuisse ex notitia dispensationis per agentem romanum habita, quin Breve originarium prius in Curia Episcopali acceptum fuerit, si partes in bona fide sunt?

"Sacra Poenitentiaria, mature perpensis expositis, respondet:

[6] *Il Mon. Eccl.*, Vol. VIII, part. II, p. 31.

Ad 1um. *Affirmative;* ad 2um. Opus esse nova dispensationum executione."

Putavit quidem D'Annibale,[7] pro regionibus remotioribus telegramma cujusdam amici Romani de expeditione rescripti sufficere, ut negotium finiri possit; attamen S. C. S. Off. 1892 resolvit,[8] hoc solummodo intelligi posse de notitia telegraphica, transmissa ex officio, auctoritate S. Sedis, seu, ut dicunt, de telegrammate officiali.

Ad 3um. Supposito, quod Maevia nolit aut propter instantiam parentum non possit ad serius tempus matrimonii celebrationem remittere, et tum ipsa tum Cajus necessitatem dispensationis ignoret, Fulvius ad impediendum scandalum imminens ob instans matrimonium coram praecone acatholico nihil aliud facere potest, nisi partes relinquere in bona fide earumque matrimonio assistere, attamen eas sub praetextu plausibili, e. gr., ad instructionem obtinendam, allicere debet, ut post aliquot tempus revertantur. Eis dimissis autem statim deberet adire Episcopum pro dispensatione in mixta religione, ut licite possint cohabitare, aut si Cajus non esset baptizatus, pro dispensatione a cultus disparitate, vel etiam, si renovatio consensus ex parte Caji non possit facile haberi aut deterius quid timendum sit, pro sanatione in radice matrimonii.

J. P.

Ilchester, Md.

INSTITUTE OF SISTERS OF THE HUMILITY OF MARY.

Eighth Article of American Foundations of Religious Communities.

THE only religious institute that is American through the immigration into this country of its whole community, together with its founder, is the association called the Sisters of the Holy Humility of Mary.

The Founder.—This Sisterhood owes its origin and its laws to the Rev. John Joseph Begel. He was born at Urimenil, Vosges, France, on April 5, 1817, and was the only son of pious and well-to-do parents. Evincing at an early age a

[7] *Summula theol. mor.*, Vol. I, n. 241, 36.

[8] Ap. *Coll. S. C. de P. F.*, n. 2192.

disposition to the priesthood, he was placed in the care of the pastor of the parish for preparatory instruction. Later he was sent to the seminaries of Senaide, Chotel, and St. Die. Though of delicate health, he kept at his studies assiduously and made such progress that he finished his theological course at the age of 23. He was ordained priest on December 18, 1841. Soon afterwards he was appointed assistant pastor at Epinal. There he remained for four years, suffering much from ill health, after which he was transferred to Charmes. But, as he did not gain strength in his new location, he was advised to seek a milder climate, and so, with the consent of the two bishops, he departed from the Diocese of St. Die, which is a cold and mountainous territory, and sought admission into the Diocese of Nancy. To give him opportunity to recuperate, he was sent to a little parish that was made up of the two villages of Laitre and Dommartin-sous-Amance. There he remained until he came to America in 1864.

In the New World he acted as pastor of three small congregations in the neighborhood of New Bedford, in Pennsylvania, and as spiritual director of the community which he had established. Stricken with paralysis in his old age, he spent four weary years in the ministry of suffering, and then, after more than forty-two years in the priesthood, he hopefully expired, on January 23, 1884.

Father Begel was a man of many virtues and good works. He was noted especially for his charity to the poor, his sympathy with the afflicted, his tenderness for little children, and his love of poverty. To such an extreme did he stretch this last-named characteristic that he denied himself not only comforts, but also necessaries in food, clothing, and lodging. In this respect, as well as in other saintly traits, he was a spiritual brother to the Rev. Charles Nerinckx, the founder of the Sisters of Loretto, and the two institutes having been conceived in almost similar circumstances, having practically the same vocation, and having been fashioned on the same pattern, that of the Beguinages of Belgium, are like two branches of the same stock.

Father Begel was a voluminous writer. Four of his books

have been published and a number of others remain in manuscript. While he was at Laitre he completed a "Life of the Blessed Virgin," which has been printed at Paris, in two volumes. He was a member of the Archæological Society of Lorraine and of the National Scientific Academy. Through the carelessness of a clerical friend, to whom he had entrusted them, he lost a collection of MSS., ready for print, the work of ten years' diligent research, facilitated by his free access to the archives of Lorraine. He compiled the lives of a number of the saints of that region, two of which—St. Arnould and St. Clodulfe—have been printed. After founding his Sisterhood he wrote for the edification of the community several treatises bearing on the religious life, which are among the manuscript treasures of the mother-house at Villa Maria. A few years after he settled in this country he began a "Life of Christ and His Apostles and Disciples." On his return from the Holy Land, which he visited as a pilgrim in 1873–74, he wrote his "Last Journey and Memorials of the Redeemer; or, the *Via Crucis* as it is in Jerusalem," which was issued by the Catholic Publication Society Company. He began, also, an account of his travels, but this work, owing to the grievous illness that came upon him, he left unfinished.

He lies buried in the Sisters' graveyard at New Bedford. R. I. P.

The Foundation.—The Society of the Sisters of the Holy Humility of Mary was founded at Dommartin, France, in the year 1854. It grew up rather than was planned. It had its rise in the difficulty of obtaining teachers for schools in poor rural parishes, and when that difficulty was solved for one locality by three pious women, living together, seeking celestial merit more than pecuniary reward, and coöperating for the Christian education and industrial training of the young, their pastor conceived the project of a religious association modelled on their way of life. His idea was to put three or four Sisters in a village, and while one was to teach, the others were to work in order to maintain her and themselves, supplementing by their earnings whatever income she could obtain from the school.

From the beginning of his pastorate at Laitre, Father Begel was grieved because the education of the children there was neglected. He tried to start a school, but he could not procure teachers—they would not go to such an insignificant place nor accept the salary that it could pay. At last he secured the services of one Sister of the Christian Doctrine, who taught for him at Laitre for two years. For his mission of Dommartin a generous member of the congregation, Mlle. Antoinette Poitiers, offered the use of her house and means sufficient to defray the necessary expenses. But the religious community demanded so much more that Father Begel gave up the negotiation. Then he hired a secular teacher. This lady consented to live with Mlle. Poitiers, to whom she soon became much attached. The following year, 1855, Mlle. Poitiers, her housekeeper, and the teacher, who had lived together like religious, asked Father Begel for a rule of life. Their request was granted. Other young ladies subsequently joined them, and Father Begel, having purchased a house in Laitre with what remained of his patrimony, had soon the consolation to see his two hamlets provided with schools for girls.

The founder sought the approval of Bishop Menjean for the new association and was encouraged to foster it. Then he set to work to draw up for it regular constitutions. He prepared himself for the task by prayer and by a study of the regulations of various other institutes. When his rule was finished, it was submitted to the Bishop of Nancy, and after a careful examination of it made by three canons, superiors of different religious houses, it was formally approved on August 29, 1858.

One of the most trying obstacles to the progress of the community came from the hostility of the Government to the religious orders. Napoleon III, then at the head of the French nation, was an unavowed Freemason. Ostensibly bent on maintaining the rights of the Pope, he was covertly a party to the destruction of the temporal power of the Holy See. Father Begel, not suppressing his indignation at the duplicity and malice of the occupant of the throne, openly condemned his policy towards the Church. This frankness drew upon the priest the

ill-favor of the civil authorities. Through the influence of his bishop, who was first chaplain of the Emperor, and who died Archbishop of Bourges, he escaped personal penalties; but his Sisterhood was subjected to many annoyances. Diplomas as teachers were refused the Sisters at Nancy, and even with certificates of a high order, obtained from the Board of Education at Epinal, the opening of their schools was impeded with all available technicalities of a law intended to oppress.

In spite of these vexations the community grew in numbers and multiplied its branch establishments, because it opened a vocation to young women without a dowry and it filled a long-felt want in forlorn country parishes. So pressing were its cares that Father Begel resigned his pastorate in 1860 in order to devote his whole time to its direction.

In 1863, Father Louis Hoffer, then pastor of Louisville, Ohio, applied in person for four Sisters for his school. Father Begel agreed to let him have them provided that the consent of Bishop Rappe could be obtained to admit the association into the Diocese of Cleveland. In the correspondence that followed with the bishop, the harassing difficulties placed in the way of the Sisterhood by the Government were related, and the Providential result of the sympathy that the narration aroused in him was an invitation to the entire community to migrate to America and find a new home in the West. After mature deliberation the invitation was accepted. The Sisters had establishments at Dommartin, Laitre, Urimenil, Mazelay, and other places. These were disposed of. Only three or four of the Sisters remained in France. One of these joined another institute, the others stayed where they were and continued to teach. One of them, after some years, petitioned to be allowed to come to this country and be received again into the Sisterhood, but her request was not granted. The others, in all ten Sisters and two Postulants, freely consented to emigrate to the United States.

While the community was making preparations for its departure from France, its foundress and first superioress, Mlle. Poitiers, in religion Mother Mary Magdalene, died on March 7, 1864, to the great grief of her associates.

Piloted by their founder, the Sisters of the Holy Humility of Mary sailed from their native land on May 30, 1864, and arrived in the Diocese of Cleveland in the month of June. They were directed to take up their residence on the Murrin Farm, a tract of 250 acres near the village of New Bedford, Pa., and their first work was to care for some orphans.

That farm had been given to Bishop O'Connor, of Pittsburg, in 1855, by William Murrin, for the furtherance of the Catholic religion. On it the bishop erected a two-story brick building, 45 x 45, for a seminary. But as there was then no railroad accommodation to it, he found it inconvenient for his purpose and turned it over to the Franciscan Brothers to start a college. They struggled along for several years, but could not make headway in such an inaccessible situation and they returned to Pittsburg. In 1859 the bishop transferred the whole property to Bishop Rappe for the cost of the building, namely $3,000, to be used as an orphan asylum. The new owner made it over to the Sisters of Charity, some of whom went from Cleveland with a number of orphans to inhabit it. They withstood the hardships of the wilderness for four years, and then, disheartened at the many disadvantages of the place, and at other discouragements, they, too, forsook it and left it to its untenanted desolation.

When the Sisters of the Holy Humility of Mary took possession of the farm in 1864 they were filled with dismay, even vowed and accustomed as they were to poverty and labor. The place was in a wild state, without fences, undrained, overgrown with brush where it was not densely covered with woods, and dotted with sloughs. The land surrounding the building was a marsh studded with stumps. Only holy obedience, supported by trust in Providence, gave the Sisters heart to stay.

The resources of the community were exhausted by the expenses of their voyage and the purchase of some indispensable articles of household equipment. They were burdened with a debt of $3,000 for the property and with the care of a number of orphans. They had no income. The Ursulines of Cleveland obtained needlework for them and took one of them into their convent to teach her English; the Sisters of the

Sacred Heart of Mary gave them some gifts of money and procured sewing for them to do; the Redemptorists of Pittsburg, the Rev. Father Caron, and other benefactors befriended them. Yet for the first three years, they and the children in their care often were hungry and cold. More than once it happened that there was not food enough in the house for all, and they doled out to the little ones what there was and went fasting themselves. They toiled early and late, inside and out. They lacked sufficient clothing and bedding. They had no family friends to fall back upon for help, strangers in a strange land, ignorant of the language, the customs, and the ways of doing things of their neighbors, away from the world in a backwoods settlement, at times apparently forgotten both by God and man. What they suffered in mind and body during those first long years of destitution and isolation only the Omniscient Himself knows.

The reverend founder shared the sufferings and anxieties of his spiritual daughters. Every cent that he received for his support as pastor of the surrounding neighborhood, and as honorarium for Masses from the charitable at a distance, who endeavored to relieve his distress, went to the succor of the community. He comforted the Sisters. He encouraged them. He aided them to turn their temporal tribulations into eternal treasures. He stimulated their faith. Whenever they were more than usually hard-pressed, he would say: "Take one more orphan, and thus God will be obliged to take care of His own!"

Better times dawned at last — friends multiplied, the laboriously-tilled farm produced more abundant harvests, postulants possessing some dowry knocked for admission, and crops and works found fairly remunerative markets. The Sisters signalized their first prosperity by taking to support a larger number of orphans. For this purpose, in 1869, they enlarged their asylum by one-half of its former size.

Another addition was made to the house in 1878, to meet the needs of the growing community; in the following year a hospital was built on the grounds, especially for sick railroad hands, who are gratuitously treated in it, out of gratitude

for assistance received from them in a time of pecuniary embarrassment; and in 1880 a neat chapel, 36 x 72, was erected adjoining the convent.

For some years the Sisters took up an annual collection in Youngstown for the benefit of the orphans under their tutelage, but their establishment has been maintained now for nearly a score of years by the produce of the farm, by other salable work of the Sisters, and by the salary paid to members of the association who are employed during the school year as teachers in the Diocese of Cleveland.

The Sisterhood.—In mapping out the plan of the institute Father Begel gave these fundamental instructions:

"Desiring at every cost to obtain the eternal crown that is won only by loving and serving Jesus Christ, desiring to be associated with Him in eternity as spouses, desiring to deserve and to secure the special recompense promised to virgins, the Sisters of the Holy Humility of Mary agree to take the Lord for their portion of heritage, and to return to Him, steadfastly and inviolably, as long as they live, love for love.

"They will love and serve Christ in His own person, namely, in the Eucharist, in His churches. They will love and serve Him in His mystical body, namely, in their neighbors, who are His members.

"Not thinking for a moment that they are the first or the only ones to thus love and serve Jesus Christ—may Heaven keep them from swerving in the slightest from holy humility, that is so agreeable to the Heart of the Divine Master—but, on the contrary, considering themselves rightly as the very last to come to this amiable service; and seeing that the Lord is in little country places less loved and less served both in Himself and in His members, and having no other purpose in this undertaking than to accomplish a parochial work, moved by this widespread neglect of Jesus Christ, they wish, in return for His love, to give Him for Himself and His members—in those localities which shall always be for them preferable and preferred to all others—their heart, their mind, their body, their labor, their time, their life.

"They seek, therefore,—so far as Christian prudence, their number, their temporal means, and their aptitudes will allow them—to decorate the altars of Christ, to sweep and ornament His churches, better satisfied and more honored with these humble functions in the house of the Lord than with the most distinguished employments elsewhere; they wish to gather together, to love, to instruct the little children whom Jesus Christ loves; to encourage and aid older persons by their good example and their wise counsel; to serve the Lord in His suffering members, especially the sick poor. In a word, charge of churches, schools, asylums, workshops, and care of the sick—these shall be, in the above-mentioned places, the ways of charity that they have vowed to Jesus Christ to tread.

"They will take part, also, freely and generously, as far as Christian humility and discretion will permit, in all the labors of the pastoral ministry: (1) in the tasks of religious instruction; (2) in the public prayers at night; (3) in the honor due to the person of Jesus Christ by the care of His churches; and (4) in all works of charity possible to them; studying to make themselves competent and prepared for all sorts of good works: *ad omne opus bonum instructae.*

"They will take their delight in this happy lot and be well pleased with this rich portion in life, lowly as is their rôle in the eyes of the world, since it is to be the humble servants of the ministry of an obscure pastor, whilst their labors are in reality noble and grand before God. And this sole object of their holy ambition—to be useful to the priests of poor parishes—they are disposed to give up just as soon as others more fit to discharge it offer themselves, or at the least sign of the will of their ecclesiastical superiors."

To attain the object of their institute, the Sisters are directed to three means—virtue, knowledge and skill, and labor.

The chief virtues that they are advised to cultivate are an intense love of God, a great love of their neighbor, zeal for the salvation of souls, evangelical poverty, retirement, Christian vigilance and prudence, self-denial, humility and obedience.

To these virtues they add a tender devotion to the Blessed Virgin and St. Joseph, and they honor in a special manner St. Teresa, St. Vincent de Paul, and St. Peter Fourier.

So ardent was Father Begel's admiration for holy poverty, and so set was he on impressing it upon his Sisterhood, that originally he did not wish them to own any buildings, nor to receive more for their work than was rigorously needed for their support, nor, in case they had a surplus, to hoard it, but to lay it out immediately in charity or to send it promptly to some other institution of theirs that was in need, nor to exact pay for their teaching, so that it should always be altogether or almost gratuitous. In France they could carry out this plan, for there needlework was remunerative. In this country free schools are as yet impracticable. They therefore give themselves to the work of education here under the conditions that obtain here. Concerning poverty, the founder said:

"The Sisters of the Holy Humility of Mary, having received from the Lord the grace to offer and to give Him all that they have, hope to receive from their Divine Spouse, who for their sakes was born poor, the grace never to take back their gift. They to whom the world is crucified and who themselves are crucified to the world will continue to tread under foot the accursed desire of riches. As they must soon possess much in Heaven, it is not for them to covet anything at all on earth. They will be mindful, therefore, that their treasure is in Heaven; and rich here only in the Cross of Christ, they will carry it day after day with love, having only one care and one fear—to lose by their lack of fidelity to it their celestial wealth. . . . The Sisters will carefully avoid a great danger, namely, to seek or to desire comfort in the home of poverty. Would that virtue have such great merit and be so dear to our Lord if it were no longer accompanied with the lack of many things that the world considers necessary? A real poverty, the sufferings and the mortification of the senses that it brings on, a hard and narrow living—this is the dowry of the spouses of the Divine Lamb. They must be able to say with the Apostle:

'I am nailed to the Cross of Christ; the world is crucified to me and I am crucified to the world.' Their enjoyment is not and may not be here below. It is by sacrifice that they make corporal satisfactions and that they purchase spiritual consolations and the kingdom of Heaven. Let them strive, then, not only to practise poverty outwardly, but also to love it and to cherish it more and more as their treasure and their heritage, destroying in themselves with the help of grace all longing and all desire to have and to own, persistently rejecting every temptation against this interior poverty. They will faithfully practise this holy poverty in their household furniture, using but few articles and never any that are luxurious or even costly; they will practise it in their clothing, both as to quantity and quality; they will practise it in their food by living with frugality and economy."

After laying down minute directions concerning the practice of evangelical poverty by members of the institute, the founder concludes as follows: "May the Sisters of the Holy Humility of Mary by all these means preserve as long as the institute exists the precious spirit of evangelical poverty! If after a time they should lose it, they will know that before God they have become like salt worn out and without savor; that they have lost the primitive spirit of the association; and that those who have established it will deny them for their sisters and companions. Be poor, then, O dear daughters, both at heart and in actuality. Seek above all the kingdom of God and His justice, having no anxiety for what shall come to you over and above that. Desire nothing in this world but God, since nothing but the hope of possessing Him in the next life fills us with a happiness sweeter and more lasting than could all the riches of this earth heaped up together."

This sounds exactly like the appeal made by Father Nerinckx to his Sisterhood to preserve the spirit of Loretto.

In the lifetime of Father Begel, Bishop Gilmour made some mitigations in the rule on poverty, and the Right Rev. Dr. Horstmann contemplates a further revision for the purpose of adapting the institute more closely to newly-arisen circumstances.

Government.—The government of the institute is entrusted to an Ecclesiastical Superior, a General Superioress, and a Council composed of four Assistants, a Secretary, and a Treasurer.

The General Superioress is elected for three years, and may be reëlected; but at the end of two terms an interregnum of at least three years must occur before she is again eligible for that office.

An admirable feature of the rule, which must redound to the religious glory of this Sisterhood wherever it is known, is this regulation:

"All should remember that, in the sight of God and in reality, no office or condition is, in itself, either honorable or humiliating. It is the manner in which we discharge the duties thereof that merits for us praise or contempt. That the Sisters of the Holy Humility may be always penetrated with this truth, and in order to preserve among them that union, simplicity, and charity which should characterize them, the Superioress of a house may be chosen from among those usually employed in manual work, and whose education may be limited—those who, in other communities, are called *lay* Sisters—unless another religious, by her humility, merit, and prudence, would be better qualified for the onerous duties of this office, and more competent to train the Sisters to the perfect practice of the virtues required by their high and sacred calling."

All the Sisters who have made the perpetual profession of their vows three years previous to an election are entitled to vote for the General Superioress, but those unable to attend the chapter on account of distance, sickness, or other sufficient cause, may not vote by proxy. Two-thirds of the votes cast decides the choice. Should two-thirds not be obtained, the two Sisters having the greatest number of votes will be proposed by the bishop as candidates; the religious having the majority is elected.

Postulants wait six months before they become novices, and novices spend three years in the society before they receive the black veil. The Sisters remain three more years,

making annual vows, and then they take a triennial vow before they may make perpetual vows.

If a postulant have a vocation to this institute, but no fortune, no dowry is exacted from her. The founder said: "If the required qualifications be found in a person desirous of becoming an associate, she should not be refused admission, even if she is without means, unless her maintenance would be an incumbrance on the society, and that, in consequence, the instruction and education of the novices would be hindered or considerably retarded. It is true that the reception of postulants who are poor will render the development of the association more slow and difficult; but let it be remembered that the end, which is only deferred, will, with perseverance, finally be attained, and will certainly be attended with more ample results, for the charitable are always rewarded—individuals generally in the next world, a society even in this."

The Sisters must write a letter once a month to the General Superioress concerning their progress, works, and difficulties.

The chapter is held once a week to preserve regularity and to help the Sisters to advance in perfection.

The Sisters have the privilege of exposition of the Blessed Sacrament on all the principal festivals of the Blessed Virgin, and on the feasts of St. Joseph, St. Vincent de Paul, St. Teresa, and St. Peter Fourier, and Benediction on all titular feasts of our Lady. Every year, on August 15th, they solemnly renew the consecration of their chapel and community, as also the vows of their profession.

Costume.—The habit of the Sisters of the Holy Humility of Mary consists of a blue flannel robe, a white coif, a white forehead band, and a black veil. The veil of the novices is white. A medal of the Blessed Virgin appears below the coif; it hangs on a blue string that passes around the neck. A rosary is worn on the girdle, on the left side.

At first a blue cape was worn with the dress and a white ruffled cap under the veil; but as the cap involved the expense of much time, a change in the costume was deemed necessary. It was made at the direction of Bishop Horstmann in 1896.

The color of the habit is blue, in honor of the Blessed Virgin. This hue was adopted at the suggestion of Father Begel before the community was formally established. The name of the Sisterhood was selected by Bishop Menjean.

Present Condition.—The Community now numbers 112 religious, including 11 novices. It has charge of an orphan asylum and a hospital at the mother-house; an academy in Cleveland, which was opened in 1892; and 10 parochial schools in the Diocese of Cleveland. For a time it had charge of some parish schools in the Dioceses of Erie and Pittsburg. It has under its training about 2,500 children.

Since the foundation of the Sisterhood, in 1854, 21 of its members have died, including the first Superioress.

The rule was modified in a few unimportant points after the community came to this country, simply to adapt it to the common conditions of life in America, but its spirit remains true to its original vocation. The record of the association for its thirty-five years in the United States is rich in corporal and spiritual works of mercy. Tens of thousands of women and young girls and little children whom it has benefited, daily beg God's blessing upon it. The pious virgins whom it has trained to the religious life show by their virtues that they are faithful to its maxim for them—"every day they have to pray, every day to mortify themselves, every day to work, and every day to study."

In 1889 the post-office address of the mother-house was changed from New Bedford to Villa Maria, Lawrence County, Pennsylvania.

HORÆ LITURGICÆ.

II

In a recent number of this REVIEW[1] I pointed out the sources from which the present Roman Missal took its origin; that is, from a combination effected between the Roman and

[1] May, 1898.

the Gallican Rites. It may be useful, as it is certainly interesting, to examine the materials from which grew in course of time the Liturgy in its present form. The Church's prayers, like her doctrine, grew and developed; and there is no reason for assuming that further growth is impossible.

The Mass, although the centre of Catholic worship, was not the only liturgical act. Since the Church had entered upon the heritage of the synagogue, we find that from the beginning the wondrous act of sacrifice instituted by Christ was enshrined in a service of vocal prayers, of chanting of psalms, of readings from Holy Writ. The act consisted in the priest, in the person of Christ, changing the elements of bread and wine into the Body and Blood of the Lord, and in presenting them as a victim to the Eternal Father. Communion was a participation in the Victim; and there was also a necessary preparation of the elements. These three formed integral parts of the sacrificial act and are to be found at all times and places. Not so, however, with any particular form of prayers. These were at first left to local circumstances and to individual choice. But before long, as in the *Apostolic Constitutions*, which are referred to as being in the main of the third century, we find traces of accepted formulas. These of course varied in places, though the tendency was to establish a fixed series of prayers to surround the sacrificial act. These formulas—"liturgies" we call them—have, it would seem, a common origin, or at least a common idea, since in both East and West they fall into three kinds of prayer: the Litany, the Collect, and the Eucharistic Prayer.

Let us, sufficiently for our purpose, imagine ourselves at one of the assemblies of the early Christian Church. The vigils are over. These were the private assemblies by which devout persons prepared themselves for the coming solemnity. Chanting of psalms and reading of Scripture were the occupation of those who kept vigil. This, the ancient worship of the synagogue, was soon taken up and regulated by the Church and became in time the Office of Matins. The dawn is approaching; and with it the bishop and his clergy, accompanied by the general body of the faithful, come to the church. At the

hour of the Resurrection, Lauds, the original morning prayer of the Church, is sung as the preparation for the sacrifice. Its lines are very much the same as those of the Lauds in our present Office—certainly in its particular psalms. The Office ended, the Litany begins. A deacon, rising, calls upon the assembly to pray for certain intentions. These he enumerates, pausing after each announcement. The congregation follow his bidding, and direct their prayer to God in the words *Kyrie, eleison*, or *Te rogamus, audi nos*. Without doubt many of the petitions in our Litany of the Saints[2] are remnants of the early use; for example, "That Thou wouldst vouchsafe to rule and preserve Thy Church. That Thou wouldst vouchsafe to grant peace and unity to all Christian folk," etc. This form of litany still exists in the East, where it constitutes an important feature in the liturgy.[3] In the West, however, it began to lose its distinctive form, and in its petitionary form became, as we shall see, merged into the Collect. The *Kyrie, eleison* in the Mass of to-day is evidently the relic of the ancient litany; and its position in the Mass for Holy Saturday shows that it was originally the beginning of the service.

When the deacon (the duty soon devolved upon a cantor) has finished, the bishop himself calls upon the assembled faithful to pray. Sometimes he briefly sets the subject of the prayer; or, on other occasions, uses only a short formula of invitation. As his words die away, a silence falls over the whole assembly. Each person stands erect, and, with arms and hands outstretched, speaks heart to heart with his Maker. Should it be a fasting day, the deacon warns them by the words, *Flectamus genua*, to kneel for their silent prayer. After a short pause thus occupied, they are bidden to rise whilst the bishop pours forth aloud a short form of prayer, which resumes in a few words the petitions of the collected people (*plebis collectae*). This prayer, almost invariably addressed to the Eternal Father, is recommended through the Mediator, and confirmed by the

[2] The invocation of the Saints in litany form is of much later introduction.

[3] In Mr. Hammond's *The Liturgy of Antioch*, pp. 33–40, we have a collection of diaconal litanies which are probably of Egyptian origin and, according to Giorgi, their first transcriber, represented the language of the Upper Thebaid.

people adding their *Amen.*[4] Here we get the Collect, which has kept its typical form; but the silent prayer has been lost. The invitation, with the significant exception of the service on Good Friday, has been reduced to the short *Oremus*, and the *Flectamus genua* is now immediately followed by the signal for rising. The Collect form appears again in the *oratio supra oblata*, or the Secret, and in the Post-Communion prayer of thanksgiving.

The Gallican Rite had sometimes an invitation which ran to considerable length, whereas the Roman followed a studied simplicity, which has always been characteristic of her liturgy. As a specimen of the Gallican form, we may take the following *Praefatio* which occurs in the *Missale Gothicum* among the Masses for the dead. Besides illustrating what I have said, it throws light upon a belief held in some parts regarding the final restoration of all things.

ORAT. PRO SPIRITIBUS PAUSANTIUM.

Praef.

Deum judicem universitatis, Deum coelestium et terrestrium et infernorum, Fratres dilectissimi, deprecemus pro spiritibus carorum nostrum, qui nos in Dominica pace praecesserunt: ut eos Dominus in requiem collocaret; et in parte primae resurrectionis resuscitet. Per.

Oratio sequitur.

Jesu Christe, vita et resurrectio nostra, dona consacerdotibus et caris nostris, qui in Tua pace requieverunt, exoptae mansionis refrigerium: et si qui ex his daemonum fraude decepti, errorum se multis maculis polluerunt, Tu Domine qui solus potens es, peccata eorum concede: ut quos damnationis suae participes diabolus gloriabatur effectos esse, per misericordiam Tuam socios Tuae beatitudinis ingemiscat Sal.[5]

Compare this with one taken from the so-called Gelasian Sacramentary for Good Friday:

[4] "The Collect form, as we have it, is Western in every feature, in unity of sentiment and severity of style, in its Roman brevity and majestic conciseness, its freedom from all luxurious ornament and all inflation of phraseology."—Bright's *Ancient Collects.*

[5] Muratori, *Lit. Rom. Vet.*, II, pp. 588–9.

Oremus et pro famulis Dei Papa nostro Sedis Apostolicae *ill.*, etc., pro antistite nostro *ill.*, ut Deus Omnipotens, qui elegit eos in ordine episcopatus, salvos et incolumes custodiat Ecclesiae Suae Sanctae ad regendum populum sanctum Dei.

OREMUS.

(*Item adnuntiat Diaconus ut supra.*)

Omnipotens Sempiterne Deus, cujus aeterno judicio universae fundantur, respice propitius ad preces nostras; et electos a Te nobis antistites Tuae pietatis conserva: ut Christiana plebs quae talibus gubernatur auctoribus sub tantis Pontificibus credulitatis suae meritis augeatur. Per.[6]

When these prayers are ended and the Sacred Writings have been read and the elements duly prepared,[7] the third great division begins, namely, the Eucharistic Prayer. The Greeks call it the *anaphoia;* but in the West it falls into two parts, the Preface and the Canon or the Action. Nevertheless, these constitute but one prayer. In the very beginning the Eucharistic note is struck: *Gratias agamus Domino Deo nostro.* This prayer, broken by the *Trisagion* or *Sanctus*, goes on uninterruptedly through the consecratory formula and other sacrificial petitions, and ends with the Lord's Prayer, which, strictly speaking, comes after the Canon. It was, of course, said out aloud, and the people responded with their *Amens* to the prayer of the sacrificer. We have a reminder of this in the repeated occurrence of *Amen* in the Canon of the Mass as printed in our modern Missals. And so the Mass sped and was finished by Communion and Thanksgiving.

Such then were the materials from which developed the Missal. And while taking into consideration the variety of formulas existing in different churches, we can see the broad lines of an original. Let us take now the process of growth.

[6] *Ibid.*, I, p. 560. It is interesting to note that in the modern Missal the bishop is omitted entirely from this prayer.

[7] It would, however, appear from the *Oremus* which preceded the Offertory, that some other form of Collect had been introduced; for the custom of singing a psalm during the Offertory (now reduced to one verse) is of later introduction. The position of the Collects on Good Friday, after the Gospel, would certainly suggest this.

The *euchologias* of the Greeks and the *sacramentaries* of the Latins are the first evidence of definite lines along which this growth developed. The sacramentaries especially became of prime importance, for, unlike the Greeks, the Romans had a variety of Masses. Then again, the sacramentaries of Rome, in comparison with other Western books, are particularly remarkable for the stability with which they maintain the original formularies. The Roman Canon hardly admitted of any change at all, while the Gallican Rite had only, as fixed, the memorial of the Last Supper and our Lord's words. The chief sacramentaries, which we shall have to consider later on, are the so-called Gelasian, the Leonine, and the Gregorian.

There are other parts of the liturgy which require a word. We have considered the prayers, but further elements which have exercised a distinct influence in determining the growth of the liturgical service are the Lessons and the Sacred Chant. At first it was left to the bishop, or the cleric who presided at the office, to appoint the portion of Scripture to be read; and when he judged fitting he gave the signal for cessation. Soon it became the custom to mark in advance on the rolls or books a certain fixed lesson for each occasion, and a table of these selections was inserted in the second volume, under the title of *Capitularium*. A natural development was to extract from the Bible itself such parts as were set forth for public reading; and hence we get Evangeliaries and Lectionaries, at first in separate volumes, and later combined. This development does not seem to have taken place either in the East or West much before the time of Charlemagne.

A third important feature in the liturgy was certain pieces of chants. Until the end of the fourth century the manner of singing the Psalms was as follows: one singer chanted in solo, and the last phrase was repeated as a refrain by the people.[8] Judging from the traditional music in use in the synagogues of to-day, the music was very complicated and required a high training on the part of the vocalist. A Psalm

[8] Cfr. *The Apostolic Constitutions*, II, 57.

sung in this way was called a *psalmus responsorius*, which, it must be remembered, was something quite different from and earlier than the practice of antiphony. The Roman Rite distinguishes two forms of this chant in her liturgy: the Gradual, so-called from being sung on the *gradus* or ambon, and the Tract. Both of these were sung by the deacon or a chanter, whilst the choir would merely take up the refrain. The difference between the Gradual and the Tract consisted in this: the melodic form of the Gradual was more complicated and florid than the Tract, which latter was drawn out in a simple form. The Alleluiatic phrase soon found entrance into the liturgy, and in Rome was joined on to the last verse of the Gradual; but in the Gallican Rite, as in the East, it was sung either after the Gospel (corresponding to our *Laus Tibi, Christe*) or during the solemn procession which accompanied the carrying of the bread and wine for the Holy Sacrifice to the altar. The Gradual and Tract represent indeed the ancient *psalmus responsorius*. Towards the end of the fourth century another fashion came into vogue, the antiphonal psalm, or a psalm sung by alternate choirs. From a passage in Theodoret's *History* (II, 24) we learn that this practice began at Antioch in the days of Bishop Leoncius (344–357). The practice is intimately connected with the custom of vigils. By the time of St. Basil it is to be found at Cæsarea: "et nunc quidem in duas partes divisi alterius succinentes psallunt. . . . Postea rursus uni commitentes ut prior canat, reliqui succinunt. . . . Sed haec inquit non erant tempore Magni Gregorii. Sed neque Litaniae quas nunc studio habetis."[9] That most valuable record, the journey of the pious pilgrim Sylvia to Jerusalem in the days of Theodosius (379–395), shows also the two systems in use: "psalmi respondentur, similiter et antiphonae." The practice was brought to the West from Milan. St. Augustine says in his *Confessions:* "Nimirum annus erat aut non multo amplius cum Justina Valentiniani regis pueri mater hominem tum Ambrosium persequeretur. . . . Tunc hymni et psalmi ut canerentur secundum morem orientalium partium . . . institutum

[9] Migne, *Pat. Gr.*, Vol. 32, p. 763.

est."[10] This would be about 387. But Rome, always slow to adopt novelty, does not seem to have taken up the practice till the pontificate of Celestin I (422–432), if we may suppose the words of the *Liber Pontificalis* to bear on the subject in the passage: "Constituit ut psalmi David CL. ante sacrificium psalli antiphonatim ex omnibus quod ante non fiebat."[11] In any case we know that after the introduction of the antiphonal system, the psalm is always preceded and followed by a few words taken almost invariably from the psalm itself. This was sung by a cantor, and indicated the tone upon which the whole psalm was chanted. The method was adopted for the psalm sung during the Offertory, during the Communion, and at the Introit.[12] These musical pieces were collected into books called the *Cantitorium*, containing the pieces sung in solo at the ambon; and the *Antiphonarium* for the use of the *schola cantorum.*

Thus we find among the separate materials from which the Missal has been constructed: (1) the Canon;[13] (2) the Collection of Prayers (Litany, Collect, and Eucharistic Prayers); (3) the Lessons; (4) the Chants. We have to inquire how all these were combined to form one liturgical formula like the Missal. To understand this it will be necessary to work backwards as regards time.

Charlemagne, when instituting his liturgical reform, wrote to Pope Adrian (772–795) for a copy of the Rite used in Rome. This was the Gregorian Sacramentary, which thus became a pattern copied by the Frankish churches. In the manuscripts made from the Papal Sacramentary at this date, it is not hard to distinguish St. Gregory's work, for the additions made took in most cases the form of supplements. By comparison we are able to see what the Gregorian Sacramentary precisely is, and also what it is not—which is perhaps even more important.

[10] Migne, *Pat. Lat.*, Vol. 32, p. 770.

[11] I, p. 230.

[12] The form of the present-day Introit shows its origin as an antiphonal psalm. But the Communion and Offertory have been reduced to one verse only. Some of the modern Introits seem to have lost the old idea altogether, *e. g.*, that for the feast of the Seven Dolors, in which there is absolutely no psalm at all.

[13] The use of the Canon as a distinct book is still retained in Pontifical Masses.

The book contained the Ordo Missae with the Canon; the principal parts of such Masses as the Pope was wont to celebrate, *v. gr.*, the stational Masses and those for the greater feasts,[14] and lastly, the prayers for the ordinations. But the Sacramentary sent to Charlemagne was not (and this is the point) intended as a Missal to be used by all, in the sense in which the Pio-Clementine edition was issued for the use of the churches. It was simply a copy of the book used by the Pope on official occasions. It was not even the Missal used by the clergy of the local Roman Church, the use of which *mutatis mutandis* might be understood as permissible everywhere. It gives us no indications of a full liturgical year. Now, as Adrian did not send a complete book, we can hardly suppose that he really intended to impose this Sacramentary upon the Gallican Church. Charlemagne had merely asked for a copy of the book which the Pope used, and this was all he got. Nevertheless, we must assume that his object was to secure the purest form of the Roman Rite. But what in? The whole series of Masses for the year? If so, he did not get it. But if, as we venture to suggest, he was asking for the *Ordo Missae* and *Canon*, this he did get, and in its purest form.

Now as to St. Gregory's work. Adrian says in his letter to the emperor that the Sacramentary he sent had been *dispositus*, or set in order by the saint. But we find in the copy sent certain feasts which could not have been inserted by Gregory; for example, his own feast, four feasts of our Lady which we know to have had their origin in the seventh century, the Thursday stational Masses in Lent (eighth century), and other names of a later date than St. Gregory's pontificate. Besides, there are many days fixed as "stations" at churches, which we know were not existing, or at least not consecrated in his day; for instance, January 1st is marked *ad S. Mariam ad Martyres*, which was only consecrated by Boniface IV some time between 608 and 615. From these facts we must conclude that the Gregorian Sacramentary forwarded by Adrian had been con-

[14] There are no Masses for the Sundays between Epiphany and Lent; nor from Low Sunday till Advent.

siderably added to, and was not in its variable parts the "unmixed" copy for which Charlemagne had asked. This seems to be another proof that what he wanted he got, namely, the Canon; and it seems to be in line all along with the Roman policy of Gregory himself. To quote from a recent writer: "He (Gregory) undoubtedly sent St. Augustine the Roman books, but seems, while giving the *Canon* as invariable, to have suggested that for the other parts of the liturgy he might look round and take whatever he found good and useful in the churches of Gaul and elsewhere."[15] It was the *Romanae Ecclesiae consuetudo* which Charlemagne asked for, and it was this, following the example of Gregory I, that Adrian sent him. The variable parts were indeed additional, and would serve as types of what was used by the Pope himself. And this, so far as we can gather from the course of history, seems to have been precisely the light in which the emperor regarded the copy. Keeping strictly to the Canon, he adopted the rest and added to it what was wanting.

But why did he write to Rome for an "unmixed" copy? There was already in use in his empire another sacramentary which was of Roman origin, and which, since the ninth century, has been known as the Gelasian. Tomasi, in his *Codices Sacramentorum*, and Muratori, in his *Liturgia Romana Vetus*, have printed this Gelasian Sacramentary from a Vatican manuscript of the seventh or eighth century. It was this sacramentary that St. Gregory is said to have set in order. Says his biographer, John the Deacon: "He put together in the volume of one book the Gelasian Codex of the solemnities of the Mass, taking away many things, changing a few, adding some others," etc. Now, Duchesne, in his *Origines du Culte Chrétien*, points out that the Vatican manuscripts, as well as that of St. Gall, do not bear the name of St. Gelasius as the compiler of the several books combined, to which John the Deacon refers. The MSS. are only headed "Liber Sacramentorum Romanae Ecclesiae," and in their very text many things are to be found which are later, not only than the date of Gelasius (492–496), but also than that of St. Gregory himself. The *Liber Pontificalis* only

[15] Am. Eccl. Review, Vol. XVIII, p. 481.

says about Gelasius: "Fecit etiam et sacramentorum praefationes et orationes canto sermone."[16] The so-called Gelasian Sacramentary is simply a collection of Roman origin interpolated with Gallican additions, which was existing in France before Charlemagne began his work. Being of a later date than St. Gregory, it could not have been the sacramentary he worked upon. What he probably had in hand was the so-called Leonine Sacramentary, erroneously attributed to St. Leo the Great (440). This, from its contents, is clearly a Roman book; but, as clearly, not an official recension. What is equally clear is that it dates from a period just preceding St. Gregory's pontificate. It would require considerable purgings and changings before it could represent the papal book; and this, we understand, is precisely what the Pope did with the materials before him.

To sum up. Charlemagne's situation was this: He found in use a Roman Rite, the so-called Gelasian Sacramentary; wishing to purify it, he writes to Pope Adrian, who sends him the Canon revised (from the so-called Leonine) and arranged by St. Gregory, together with certain Masses. It was a copy of this Adrian sent to Charlemagne, who compared it diligently with the existing formulas used in his domain. The brilliant band of liturgical writers, with our English Alcuin as their head, filled up the *lacunae;* and the additions gradually found their way to Rome, whence the principal had issued.

This then is the genesis of the mediæval Missal as we find it in all countries. The *Romanae Ecclesiae consuetudo* was the norm for the Canon, and the variable parts were built up upon the pattern of those included in Adrian's copy of the Gregorian Sacramentary.

ETHELRED L. TAUNTON.

London, England.

[16] I, p. 255.

Analecta.

E S. R. UNIV. INQUISITIONE.

I.

DISPENSATIO IN ARTICULO MORTIS AB IMPEDIMENTO MIXTAE RELIGIONIS.

Beatissime Pater:

Episcopus N. N. ad pedes S. V. provolutus humiliter exponit quod per Litteras a S. Officio editas sub die 20 Februarii 1888, concedebatur Ordinariis facultas dispensandi in articulo mortis, dummodo tempus non daretur recurrendi ad S. Sedem, *super impedimentis quantumvis publicis matrimonium iure ecclesiastico dirimentibus, excepto sacro presbyteratus ordine et affinitate lineae rectae ex copula licita proveniente.*

Iamvero quum in mea Dioecesi non pauci reperiantur protestantes, quorum nonnulli iam in concubinatu vivunt cum personis catholicis, vel postea vivere possunt, reverenter postulo utrum vi praefatarum Litterarum concessa censeatur etiam facultas dispensandi super *impedimento impediente mixtae religionis.* Et quatenus illam non comprehendi constaret, S. V.

enixe deprecor ut mihi hanc facultatem concedat, dispensandi scilicet super impedimento mixtae religionis cum concubinariis in articulo mortis positis, quatenus non suppetat tempus recurrendi ad S. Sedem.

Feria IV, die 18 Martii 1891.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab Emis et RR. DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Ad I. *Negative.*

Ad II. *Supplicandum SSmo pro facultate Episcopo concedenda ad triennium, adhibitis solitis clausulis pro matrimoniis mixtis.*

Feria vero VI, die 20 Martii eiusdem anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. Pp. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit et petitam facultatem benigne concessit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

II.

DISPENSATIO IN ARTICULO MORTIS AB IMPEDIMENTO DISPARITATIS CULTUS, CUM CAUTIONIBUS SOLITIS.

Beatissime Pater:

Relate ad Facultates Episcopis a S. V. concessas (quae etiam parochis subdelegari possunt) dispensandi in articulo mortis a plurimis impedimentis matrimonialibus dirimentibus, Episcopus N. N., ad S. V. pedes provolutus, enixe rogat quoad impedimenta *mixtae religionis* et *disparitatis cultus* benignissimam declarationem, an in istis etiam in articulo mortis non aliter dispensari possit, nisi:

(*a*) ambo contrahentes promittant educationem omnis prolis in religione catholica; et quidem

(*b*) non solum prolis forte adhuc suscipiendae sed etiam antea (in concubinatu vel civili matrimonio) iam susceptae, in quantum scilicet hoc a parentibus adhuc dependet; atque nisi etiam

(*c*) pars catholica (licet privatim tantum) promittat, quod in quantum poterit conversionem partis non catholicae procurare sataget.—Et Deus etc.

Feria IV, die 18 Martii 1891.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab Emis ac RR. DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Cautiones etiam in articulo mortis esse exigendas, et in Encyclica S. O. disparitatem cultus, utpote impedimentum dirimens, comprehendi; mixtam religionem vero, uti impedimentum impediens, non comprehendi.

Feria vero VI, die 20 Martii eiusdem anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. Pp. XIII relatione, SSmus resolutionem Emorum Patrum adprobavit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

III.

Dubium an Episcopus ordinans in tertia impositione manus caput ordinandi physice tetigerit.

Beatissime Pater:

Episcopus N. N., ad S. V. pedes humiliter provolutus, exponit quod in ordinatione cuiusdam presbyteri, ad formam *Accipe Spiritum Sanctum, quorum remiseris peccata* etc., orator ob scabiem, qua ordinandi caput infectum erat, involuntario quodam motu manus amovit, ita ut nullus daretur physicus contactus. Videtur oratori se caput ordinandi revera tetigisse, initio prolationis formae, licet de hoc non omnino certus sit. Igitur quaeritur

I. Potest orator quiescere?

II. Et quatenus negative, quid faciendum?

Feria IV, die 8 Iunii 1898.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab Eminentissimis et RRmis DD. Cardinalibus in rebus fidei et

morum Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Orator acquiescat.

Feria vero VI, die 10 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. Pp. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

IV.

MATRIMONIA INFIDELIUM INITA CUM INTENTIONE UT SINT DISSOLUBILIA.

Eminentissime Princeps:

Responsum datum est Rmo Episcopo Siouxormensi cum quaesivisset ut infra sequitur:

"Episcopus Siouxormensis ad pedes S. V. provolutus, quae sequuntur exponit: Mos est Indianis huiusce regionis contrahendi matrimonia, uxorum suarum indolem ac qualitates tentandi gratia, nempe utrum bonae sint ac prudentes nec ne, et animo dimittendi si fatuae ac improbae. Hinc duo sequentia dubia a S. V. solvenda Episcopus orator implorat.

"I. Potest-ne ipsis fides adhiberi si iureiurando affirment se nunquam indissolubili vinculo cum praecedentibus uxoribus matrimonium contraxisse eisque permitti ut sibi iungant secundum leges S. Matris Ecclesiae eam quam nunc habent?

"II. Possunt-ne illi pagani, praecedentibus uxoribus adhuc viventibus dimissis, ducere eam, cum qua nunc vivunt, si cum ipsa baptizari velint, et Christianorum more matrimonium contrahere?

"Feria IV die 18 Maii 1892: in Congregatione Generali S. R. et U. Inquisitionis proposita suprascripta instantia, praehabitoque Rmorum DD. Consultorum voto, EEmi DD. Cardinales in rebus fidei et morum Generales Inquisitores rescribendum decreverunt:

"*Ad I.* Affirmative si agatur de infidelibus, post institutum diligens examen omnium adiunctorum circa ipsorum credibili-

tatem, et nullum aut leve dubium supersit de assertionis veritate. Negative si agatur de fidelibus, sed requiritur legitima probatio.

"*Ad II.* Si instituto diligenti examine matrimonium cum prima, quae iam baptizata fuerit, validum inveniatur, ad illam redire omnino tenentur. Si autem non fuerit baptizata, vi art. II formulae I^ae^, satis erit eam interpellare, utrum velit converti. Ubi vero converti nolit, vel serio dubitetur de validitate matrimonii cum prima, poterunt quamlibet ducere, dummodo erit baptizata, renovato consensu.

"Sequenti vero die 19 in Audientia R. P. D. Adsessori S. O. impertita, SSmus D. N. Leo divina providentia Pp. XIII relatam sibi EEmorum Patrum resolutionem adprobare dignatus est."

Quaerit ulterius idem Episcopus Siouxormensis relate ad primum ubi responsum est a S. Congregatione: "Affirmative si agatur de infidelibus etc., negative si agatur de fidelibus, sed requiritur legitima probatio." Nunc autem quaeritur de hoc casu qui in praesenti est, nempe: Duo infideles Indiani baptizati sunt a ministro anglicano sine ulla instructione de matrimonio christiano, ita ut remaneant illi duo baptizati mulier et vir in primaeva pagana notione de matrimonio, idest, credunt se nunquam indissolubili vinculo cum praecedentibus uxoribus matrimonium contraxisse, eisque permitti ut sibi iungant secundum leges S. M. Ecclesiae eam quam habent. Nunc vero vir Indianus, qui tale matrimonium cum primaeva Indiana notione contraxit ad fidem catholicam convertitur, et quamvis ambo fuerint ab anglicano ministro baptizati et coram eo matrimonium contraxerint; attamen cum matrimonium contraxerint nulla praecedenti instructione de matrimonio christiano, sed omnino cum notione primaeva pagana, et cum vir Indianus, qui ad fidem catholicam convertitur petat, ut matrimonium dissolvatur ob adulterium sponsae vel uxoris, quaeritur utrum responsum ad I hunc casum attingat.

Feria IV, die 25 Maii 1898.

In Congregatione Gen. S. R. et U. Inquisitionis habita ab EEmis et RR. DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Primam partem resolutionis S. O. diei 18 Maii 1892 spectare eos qui in infidelitate contraxerant, ideoque applicari non posse iis qui post susceptum baptismum contraxerunt ut in casu. Restat igitur ut Episcopus diligenter inquirat an eorum matrimonium fuerit invalidum ob aliud impedimentum; vel ut ipse Indianus legitime probet se habuisse in contrahendo explicitam voluntatem repudii in causa adulterii, exterius manifestatam.

Feria vero VI die 27 Maii eiusdem anni SSmus D. N. Leo Div. Prov. Pp. XIII per Emum D. Cardinalem Secretarium S. Officii EEmorum Patrum resolutionem adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

V.

CIRCA DELEGATIONEM FACULTATIS AD DISPENSANDUM AB IMPEDIMENTIS MATRIMONIALIBUS DIRIMENTIBUS IN ARTICULO MORTIS.

Feria IV, die 25 Maii 1898.

In Relatione Status Ecclesiae Colocen. et Bacsien., exhibita S. Congregationi Concilii die 26 Maii 1897, sequens reperitur *Postulatum:*

"Cum saepe saepius, ob parochiarum multitudinem magnumque parochianorum numerum, infirmorum provisio per parochorum adiutores fieri soleat, petitur ut facultas dispensandi iuxta litteras S. R. et U. Inquisitionis die 25 Feb. 1888 locorum Ordinariis concessa, non solis parochis sed etiam eorum adiutoribus et universim confessariis approbatis modo generali subdelegari possit."

Cum hoc Postulatum transmissum fuerit ad hanc Supremam S. R. et U. Inquisitionem, in Congregatione Generali habita ab EEmis et RRmis DD. Cardinalibus Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi DD. rescribi mandarunt:

In terminis in una Wratislaviensis fer. IV die 17 Februarii 1892, idest: Supplicandum SSmo pro gratia arbitrio Episcopi pro sacerdotibus idoneis in locis Dioecesis remotioribus, dummodo tempus desit recurrendi ad Ordinarium vel Parochum et periculum sit in mora, ad quinquennium.

Feria vero VI die 27 eiusdem mensis SSmus, per facultates Emo Cardinali S. R. et U. Inquisitionis Secretario concessas, benigne annuit pro gratia.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

VI.

Extensio facultatum concedendarum Ordinariis Locorum pro tempore vi Decreti diei 24 Nov. 1897.

Feria IV, die 23 Iunii 1898.

Suprema haec Congregatio in Fer. IV die 24 Novembris 1897 decrevit in facultatibus Episcopis *concedendis* clausulam *durante munere* esse supprimendam et in ceteris standum formae Decreti iam lati die 20 Februarii 1888 n. 1° et 2°, at iuxta modum, idest: "1° Facultates omnes habituales in posterum committendas esse Ordinariis Locorum—2° Appellatione *Ordinariorum* venire Episcopos, Administratores seu Vicarios Apostolicos, Praelatos seu Praefectos habentes iurisdictionem cum territorio separato, eorumque Officiales seu Vicarios in spiritualibus generales, et sede vacante Vicarium Capitularem vel legitimum Administratorem." Hinc propositum fuit eidem huic S. Congregationi dubium: *Utrum concessiones iam factae antecedenter Episcopis ab Apostolica Sede intelligi debeant in sensu praefati Decreti.*

Porro in Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, praefato dubio diligenter expenso, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi Patres rescribendum mandarunt:

Declaratione S. Officii, facta circa facultates concedendas, vi Decreti Fer. IV diei 24 Novembris 1897, extendatur ad facultates iam antecedenter concessas facto verbo cum Sanctissimo.

Subsequenti vero Sabato die 25 eiusdem mensis Iunii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. Pp. XIII relatione SSmus resolutionem EEmorum Patrum adprobavit, contrariis non obstantibus quibuscumque.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

CIRCA ORDINATIONEM CLERICORUM PRAESERTIM POLONORUM.

Illme ac Rme Domine:

Cum gravia incommoda, praesertim hisce ultimis temporibus, in Statibus Foederatis Americae Septentrionalis deplorari debuerint propter malam agendi rationem quorumdam Sacerdotum, qui, licet exteri et frequenter ex Polonia oriundi, in Italia ordinati fuerunt et deinde in Americam migraverunt, muniti etiam aliquando litteris commendatitiis alicuius Italiae Episcopii; SS. D. N. Leo Pp. XIII in Audientia diei 26 Aprilis 1898 mandavit ut per hanc S. Congregationem de Propaganda Fide Italiae Ordinarii moneantur, ne ad Sacros Ordines admittant iuvenes exteros, polonos praesertim, sine authenticis litteris testimonialibus proprii Ordinarii, minusque eos commendent Episcopis Americae absque praevia praedictae S. Congregationis licentia.

Dum hanc Sanctitatis Suae voluntatem Amplitudini Tuae significo, Deum precor ut Te diutissime sospitet.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide die 2 Maii 1898.

Amplitudinis Tuae

Addictissimus Servus

M. *Card.* LEDOCHOWSKI, *Praef.*

E SACRA CONGREGATIONE RITUUM.

I.

CIRCA DELATIONEM IN PROCESSIONIBUS CUM SS. SACRAMENTO IMAGINUM B. M. VIRGINIS ET SANCTORUM.

Rmus Dominus Leonardus Haas, Episcopus Basileen. et Luganen. Sacrae Rituum Congregationi ea quae sequuntur humiliter exposuit, nimirum: In quibusdam locis dioeceseos Basileensis et Luganensis extat inveterata a saeculis consuetudo circumferendi in processionibus Theophoricis, praesertim die festo SS. Corporis Christi, statuas vel reliquias Sanctorum ad

maiorem solemnitatem. Quum vero haec consuetudo minime respondeat ritui Romano, imo speciali S. R. C. Decreto 17 Iunii 1684 prohibeatur, praefatus Episcopus die 12 Iunii anno elapso monitum ad clerum dioecesanum direxit huius tenoris: "Meminerint RR. Parochi prohibitum esse (S. R. C. 17 Iunii 1864) ne Instrumenta Passionis Domini, vel Reliquae vel statuae Sanctorum circumferantur in processione SS. Sacramenti, quia totus cultus in iisdem ad Venerabile Sacramentum dirigi debet."

Quum vero nonnulli parochi, et praesertim Capitulum Canonicorum Collegiatae Ecclesiae ad S. Leodegarium *Lucernae* exoptent ut antiqua consuetudo continuari possit, saltem ex Apostolica dispensatione, idem Episcopus, praedictis votis expositis, solutionem sequentis dubii ab ipsa Sacra Congregatione efflagitavit, nimirum: Utrum in festo SS. Corporis Christi eiusque Octava, quando fit processio cum SS. Eucharistiae Sacramento et in aliis processionibus Theophoricis, liceat deferre imagines B. Mariae Virginis ac Sanctorum?

Et Sacra eadem Congregatio ad relationem Secretarii, audito etiam voto commissionis liturgicae, reque accurate perpensa, proposito dubio respondendum censuit: Serventur Decreta, praesertim in una *Veneta* 17 Iunii 1684 et in altera *Almerien.* 31 Ianuarii 1896. Atque ita rescripsit, die 1 Iulii 1898.

C. *Card.* Mazzella, *S. R. C. Praefectus.*

L. ✝ S. D. Panici, *Secret.*

II.

S. Rituum Congregationis ad Archiepiscopos, Episcopos et Ordinarios Provinciarum Goritien., Iadren. et Zagabrien. Litterae de usu Linguae Slavicae in Sacra Liturgia.

Quae praecipue observanda sunt, vel cavenda, circa usum palaeoslavici idiomatis in sacra liturgia, Sacra haec Congregatio iam edixit die 13 Februarii 1892; atque iis opportune significavit Slavorum Meridionalium Episcopis, qui ecclesiis praesunt, ubi eiusmodi praxis invaluit. Quum vero, hac super re, Apostolicae Sedi nova proposita sint dubia, SSmus D. N. Leo div. prov. Papa XIII, pro sua erga Slavos paterna soli-

citudine, ad praedictas normas enucleandas et firmandas, omnemque removendam perplexitatem, grave hoc negotium peculiaris coetus S. R. E. Cardinalium examini submitti iussit.

Re igitur in omnibus mature perpensa, attentisque Summorum Pontificum Constitutionibus et Decretis, praesertim Innocentii IV, qui Episcopis Senien., a. 1248, et Veglen., a. 1252, slavica utendi lingua concessit *licentiam, in illis dumtaxat partibus, ubi de consuetudine observantur praemissa, dummodo ex ipsius varietate litterae sententia non laedatur;* item Urbani VIII; cuius iussu a. 1631 libri liturgici glagolitice editi sunt, *ad usum ecclesiarum, ubi hactenus praefato idiomate celebratum fuit, nisi maluerint latino;* nec non Benedicti XIV, qui novam ipsorum librorum editionem, a. 1754, authenticam declaravit, pro iis, *qui ritum slavo-latinum profitentur;* ac demum Pii VI, qui a. 1791 Breviarium eius auspiciis denuo impressum recognovit, iidem Emi Patres eas quae sequuntur regulas statuerunt, illasque Sanctitas Sua ratas habuit, adprobavit et in posterum ab omnibus inviolate servari mandavit:

I. Usus palaeoslavicae linguae in sacra liturgia considerari et haberi debet velut *reale* privilegium certis inhaerens ecclesiis, minime vero ad instar privilegii *personalis*, quod nonnullis sacerdotibus competat.

Episcoporum igitur officii munus erit, in unaquaque dioecesi quam primum conficere indicem seu catalogum ecclesiarum omnium et singularum, quas certo constet, in praesens ea concessione rite potiri.

Ad dubia porro amovenda, asserti privilegii probatio desumatur ex documentis ac testimoniis, quae in tuto ponant et probe demonstrent, illud invaluisse et reapse vigere triginta saltem abhinc annis; quod temporis spatium in re praesenti tamquam sufficiens habetur ex indulgentia speciali Sanctae Sedis.

Si quae deinceps controversiae aut difficultates in eiusmodi probationum negotio oriantur, illas Episcopi Sacrae Rituum Congregationi subiiciant, rerum adiuncta explicate et distincte exponendo, pro singulorum casuum solutione.

II. Praedicto ecclesiarum privilegiatarum indice semel confecto et publicato, nulli prorsus licebit, in aliis ecclesiis, quacumque ratione vel quovis praetextu, linguam palaeoslavicam

in sacram liturgiam inducere: si quid vero secus aut contra contigerit attentari, istiusmodi ausus severa coercitione reprimantur.

III. In ecclesiis, quae supra memorato gaudent privilegio, Sacrum facere et Officium persolvere publica et solemni ratione, permissum exclusive erit palaeoslavico idiomate, quacumque seclusa alterius linguae immixtione. Libri ad Sacra et ad Officium adhibendi characteribus glagoliticis sint excusi atque ab Apostolica Sede recogniti et adprobati: alii quicumque libri liturgici, vel alio impressi charactere, vel absque approbatione Sanctae Sedis, vetiti omnino sint et interdicti.

IV. Ubicumque populus sacerdoti celebranti respondere solet, aut nonnullas Missae partes canere, id etiam nonnisi lingua palaeoslavica, in ecclesiis privilegiatis fieri licebit. Idque ut facilius evadat, poterit Ordinarius fidelibus exclusive permittere usum manualis libri latinis characteribus, loco glagoliticorum exarati.

V. In praefatis ecclesiis, quae concessione linguae palaeoslavicae indubitanter fruuntur, Rituale, slavico idiomate impressum, adhiberi poterit in sacramentorum et sacramentalium administratione, dummodo illud fuerit ab Apostolica Sede recognitum et probatum.

VI. Sedulo curent Episcopi in suis Seminariis studium provehere cum latinae linguae, tum palaeoslavicae, ita ut cuique dioecesi necessarii sacerdotes praesto sint ad ministerium in utroque idiomate.

VII. Episcoporum officium erit, ante Ordinationem sacram, designare clericos, qui latinis, vel qui palaeoslavicis ecclesiis destinentur, explorata in antecessum promovendorum voluntate et dispositione, nisi aliud exigat ecclesiae necessitas.

VIII. Si quis sacerdos, addictis ecclesiae, ubi latina adhibetur lingua, alteri debeat ecclesiae inservire, quae palaeoslavici fruitur idiomatis privilegio, Missam solemnem ibi celebrare, Horasque canere tenebitur lingua palaeoslavica; attamen illi fas erit privatim Sacra peragere et Horas canonicas persolvere latina lingua.

Idem vicissim dicatur de sacerdote, palaeoslavici idiomatis ecclesiae adscripto, cui forte latinae ecclesiae deservire contigerit.

IX. Licebit pariter sacerdotibus latini eloquii ecclesiae inscriptis, in aliena ecclesia, quae privilegio linguae palaeoslavicae potitur, Missam privatam celebrare latino idiomate.

Vicissim sacerdotes, linguae palaeoslavicae ecclesiis addicti, eodem idiomate Sacrum privatim facere poterunt in ecclesiis ubi latina lingua adhibetur.

X. Ubi usus invaluit, in Missa solemni Epistolam et Evangelium slavice canendi, post eorumdem cantum latino ecclesiae ipsius idiomate absolutum, huiusmodi praxis servari poterit, dummodo adhibeatur lingua palaeoslavica. In Missis autem parochialibus fas erit, post Evangelii recitationem, illud perlegere vulgari idiomate, ad pastoralem fidelium instructionem.

XI. Si forte in paroeciis, quae linguam habent palaeoslavicam, aliquis e fidelibus prolem renuat sacro sistere fonti, nisi Rituali latino baptismus conferatur; vel si qui matrimonium recusent celebrare, nisi latina lingua sacer absolvatur ritus, Parochus opportune illos instruat, moneatque; et si adhuc in propria sententia persistant, baptismum, aut benedictionem nuptialem privatim latina lingua ministret.

Vicissim agatur, in paroecia latinae linguae, si quis slavico idiomate ritus praedictos omnino peragi similiter exigat.

XII. In praedicatione verbi Dei, aliisve cultus actionibus, quae stricte liturgicae non sunt, lingua slavica vulgaris adhiberi permittitur ad fidelium commodum et utilitatem, servatis tamen generalibus Decretis huius S. Rituum Congregationis.

XIII. Episcopi illarum regionum, ubi eadem in usu est lingua vernacula, studeant uniformi curandae versioni precum et hymnorum, quibus populus indulget in propria ecclesia, ad hoc ut qui ex una ad aliam transeunt dioecesim vel paroeciam in nullam offendant precationum aut canticorum diversitatem.

XIV. Pii libri, in quibus continetur versio vulgata liturgicarum precum, ad usum tantummodo privatum christifidelium, ab Episcopis rite recogniti sint et approbati.

Datum Romae, ex Secretaria S. Rituum Congregationis, die 5 Augusti anno 1898.

C. *Card.* MAZZELLA, *S.R.C. Praefectus.*

L. † S. D. PANICI, *S.R.C. Secretarius.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman decrees for the month are:

I.—S. CONGREGATION OF THE UNIVERSAL INQUISITION:

1. Decides that the faculties granted to bishops by the S. Office, February 20, 1888, do *not* entitle ordinaries to dispense *in articulo mortis* from the impediment *mixtae religionis.*
2. Decides that bishops can dispense *in articulo mortis* from the impediment *disparitatis cultus.*
3. Solves the doubt of a bishop who during the rite of ordination "in tertia impositione manus" failed to place his hand upon the candidate. The answer is: *Orator acquiescat.*
4. Solves a number of doubts proposed by the Bishop of Sioux Falls regarding the manner of dealing with infidels who have entered marriage with the understanding that if they choose they may be divorced *a toro*, etc.
5. States that the faculty of dispensing from diriment impediments *in articulo mortis* may be delegated to simple priests (*sacerdotibus idoneis*).
6. Declares in favor of an extension of certain faculties "vi Decreti diei 24 Novemb. 1897."

II.—S. CONGREGATION OF THE PROPAGANDA:

Cautions the Bishops of Italy not to ordain foreign students (especially those from Poland) who propose to emigrate to America, unless they have undoubted testimonial letters; nor to recommend them to American Bishops without referring first to the S. Propaganda.

III.—S. Congregation of Rites:

1. Prohibits the carrying of statues and images of the Saints in procession with the Most Blessed Sacrament.

2. Allows the use of the Slavic language in the liturgy where there exists a present custom, provided there is no danger of mutilating the sense of the words by the commixture of different dialects.

This privilege is not to be understood as applying to individuals, but only to churches in which an established custom can be demonstrated to have existed for at least thirty years.

The bishops are to make an official inquiry into the claim to use this right made by the churches under their jurisdiction.

The official inquiry being ended, no church can thereafter claim the introduction of the privilege.

No other language is to be used in the liturgy of the churches having obtained above-mentioned privilege, and the liturgical books are to be printed and edited under the supervision of the Apostolic See.

The bishops are admonished to have both Latin and Slavic taught in their seminaries in order to enable priests to administer to the Slavic churches.

The bishops are to determine before the ordination whether a cleric is to serve the Latin or the Slavic mission, unless necessity dictates otherwise.

The language here spoken of is not the common vernacular (Slavica vulgaris), which may be used in preaching, etc., but the *Palæo-Slavic* which is the proper liturgical medium.

Prayer books for private use may be printed in both languages, with the usual episcopal approbation.

"HERODII DOMUS DUX EST EORUM."

Qu. In the last chapter of the interesting series entitled "My New Curate," now publishing in the ECCLESIASTICAL REVIEW, the writer refers to a passage from the Psalms which occurs in the ferial office for Saturday, and the translation of which appears to present some difficulty. In looking at the English Douay version I find the verse "*herodii domus dux est eorum*" (Ps. 103: 17) translated by "*the highest of them is the house of the heron.*" In a version published with the Greek Septuagint text by the Bagsters (London, 1884), the English translation reads: "*the house of the heron takes the lead among them.*" The King James and last revised Protestant editions translate: "*As for the stork, the fir trees are her house.*" I think the readers of the REVIEW, who are readers mostly, I presume, also of the Breviary, would be glad to see something in your pages elucidating this text. Many a one, no doubt, has followed Father Dan in his easy rendering of "the house of Herod is chief among them," not noticing the difference between *Herodii* and *Herodis* in the Latin text.

Resp. The best translation of the passage, which in the Hebrew original reads חסידה ברושים ביתה, is that given in Furness' rendering of Wellhausen's recent polychrome edition of the Psalms, that is "*the stork with its home in the cypress.*" The error of the old English renderings, both in the Douay and King James versions, is due to the Septuagint, where the Greek translators, reading בראשים for ברושים made it ἡγεῖται (dux est) for χυπάρισσοι (cupressi), or some kindred term. However, the sense has practically remained the same, since "the highest" or "the lead" has been understood to signify the top or crown (of the tree), where the heron or stork (avis pia) loves to build her nest and raise her brood.

CHILDREN AS "SPONSORS."

Qu. Is there any law prohibiting the admission as sponsors of children who have not made their First Communion?

Resp. The reception of First Holy Communion is not in any sense a condition for qualification to stand as a sponsor at a baptism. But what is required is, *first*, that the sponsor

shall have reached the age of sufficient ripeness to understand the responsibility incurred by pledging himself to safeguard the faith of the infant to be baptized; *secondly*, that the sponsor himself be instructed in the rudiments of faith, so as to be capable of imparting it to others, and, if need be, in the future to the godchild; and *thirdly*, that this knowledge be not theoretical merely, but *practical*, so as to give a certain guarantee that the sponsor will actually, if necessary, fulfil the obligation of safeguarding and instructing the baptized child in its faith. Hence the Church desires that sponsors should have received the Sacrament of *Confirmation*, inasmuch as it strengthens them in their own faith. (See *Rituale*, De Sacr. Bapt., II, n. 24.)

From all this it may easily be inferred that a child who has not received First Communion is, *as a rule*, not a capable sponsor, since it lacks the realization of his or her responsibility, the necessary knowledge, and the requisite practical faith.

THE STIPEND CORRESPONDING TO THE NUMBER OF MASSES.

Qu. If a priest is requested to say two (low) Masses, receiving the ordinary stipend, does he satisfy his obligation by celebrating a single missa cantata, or one Mass at a later hour than usual (where the diocesan statutes allow, for example, the double stipend for low Masses said after nine o'clock) in place of two earlier Masses? The time or quality of the Mass is not suggested by the giver of the stipend, but is determined by other circumstances.

Resp. If a priest accepts a stipend with a request to say *two* Masses, he is obliged to say the two Masses, irrespective of time or personal convenience, unless the giver of the stipend plainly understands and consents to having one Mass (instead of two) celebrated at a particular hour or according to the necessities and convenience of the priest. The increase of stipend for Masses said after a certain hour of the day is supposed to be a compensation for the trouble and prolonged fast, to which *a request for a Mass at such an hour* would oblige the celebrant. If the giver of the stipend has no desire to put the

priest to such inconvenience, the latter cannot justly emburse himself for assuming the supposed inconvenience on other grounds.

The ordinary rule which determines the number of Masses to be said for a given stipend is:—1. As many Masses as the giver requests from the priest who, understanding the request, voluntarily accepts the stipend. 2. If the giver does not determine the number of Masses, the presumption is that he wishes to give the *customary* stipend, that is, as regulated by local practice or diocesan statute. 3. If the giver determines the time or place of the Masses without determining the number, he is supposed to acquiesce in the diocesan regulations or local custom, and the number of Masses is proportioned to the stipend as prescribed for the time and place. 4. If it is evident from the action of the giver that he intends one Mass, though the stipend would be equivalent to that of several Masses, one Mass only need be said.

THE RITUAL OF SECULAR SOCIETIES IN CATHOLIC CEMETERIES.

Qu. You will confer a favor by answering in the REVIEW the following:

I. Are Catholics allowed to be members of the *Woodmen* and *Royal Neighbors* societies?

II. Can a priest permit the said societies to attend funeral service in the church, and read their ritual service in the Catholic cemetery?

III. Are the *Grand Army of the Republic* and kindred societies allowed to read their ritual in the Catholic cemetery over one of their members?

IV. Is any ritual-reading permitted in the cemetery outside of the Church service?

Resp. Catholics are forbidden to be members of a society, whether it is named "Woodmen," "Royal Neighbors," or anything else, in the following cases:

1. If the constitutions of such society require from its members, under oath or otherwise, *absolute secrecy* regarding the motives and acts done under the authority of said society.

By absolute secrecy is meant the keeping of a thing from one who has a right to the knowledge of it, such as the guide of conscience who represents God's law, or a third person whose temporal or eternal interests are injured by withholding from him the means of saving himself, or the civil authorities who require such knowledge for the common good, the preservation of peace, order, and prosperity of the community.

2. If the constitutions of the society demand (either by oath or mere promise) from its members a blind and *unconditional obedience* to those who represent authority in the society. Such blind obedience involves a renouncing of one's own judgment and freedom of will, to the exercise of which every man is entitled, and which he may renounce only when the things commanded are in harmony with the divine law.

A person who promises blind obedience to the commands of a secret society deprives himself of the power to judge whether the act he is urged to perform is good or bad, and he thus absolutely renounces the free exercise of both reason and will. This no man may do, not even in a religious society, because there the vow of obedience is always clearly understood to exclude acts which are contrary to the law of God.

3. If the societies are organized for the purpose of making open or secret opposition to God's Church or against the lawful civil government. Such societies are forbidden because they destroy order, obedience, and public morality, although they may have been founded from motives which mainly appeal to patriotism and a sense of liberty. The defence of liberty which neglects obedience to the law of God is sinful license.

4. If the societies have their own minister or chaplain (not ordained in the Church of God), their own (religious) ritual, and their own (religious) ceremonial, they are out of communion with the Catholic Church, and forbidden to Catholics.

Now, whether any particular society is to be classed in one or several of the above-mentioned categories *is not indicated*

by its name. The Church has indeed declared certain secret societies as *excommunicated*, and has mentioned these by name, because their character and object were well understood; but she has declared as *forbidden* (though not by name excommunicated) all secret societies whose object and character are essentially subversive of good order and religious principle.

The *names* of such societies cannot be a sure clue to their real character, because:

1. A society originally formed for the purpose of mutual protection, the furtherance of some common benefit, or a charitable object, may, at the instigation of some influential member, change its main object or enlarge its scope of action, and thus without changing its name become a secret society, dangerous to religion and to the State.

2. A society of a given name may be a secret society in one country or district, and not in another; thus certain labor organizations in the United States may have simply the character of mutual beneficial societies, in which the members pledge themselves to stand by each other to maintain the rights of the employee against unjust measures which might be resorted to by unscrupulous and avaricious employers; yet the same societies in Canada may become secret political organizations, and this without changing their constitutions and laws, but merely by an interpretation that the pledge of secrecy is to extend to their deliberations in matters concerning politics as well as to questions regarding the hours of work, wages, exclusion, and the rest.

3. A society may have different grades or branches, some of which come under the head of forbidden secret societies, whilst others are purely beneficial societies. Thus it happens that a member of an Odd Fellows' Lodge finds that nothing is ever said or done in the meetings which might be construed against religion or civil obedience; he is sure that he knows it all, because he has "been a member for more than ten years." But he does not know that he belongs only to that great crowd which, by the supporting a lucrative mutual insurance business, furnishes capital, and at the same time turns public opinion off its guard, so as to support and shield

the secret movers in higher places. Such societies may have two or more sets of constitutions, and the common name only serves to familiarize the members of the lower grade with the beneficent character of the organization, which is a convenient cloak for party transactions, and gives the leaders a splendid opportunity of picking out and training members capable for the work they do in secret.

All in all, we should therefore answer the inquiries of our Reverend correspondent:

I. Put the questions above enumerated to those who wish to join or have already joined the "Woodmen" or the "Royal Neighbors." If they cannot answer the questions, let them inquire; on a matter which affects their liberty of conscience they should obtain definite assurance, given in a plain answer by the heads of the society. The constitutions of a society should make it clear whether its object and methods are lawful or not.

II. A priest may find it difficult to prevent the attendance of secular societies of whose disposition towards the Catholic religion he is doubtful; but as the official superintendent of the Catholic cemetery he can—and as a priest he is bound to—forbid the use of any ritual or ceremony except that which is prescribed by the liturgy of the Church and sanctioned by ecclesiastical usage.

III.—IV. This last-mentioned rule is of universal application, and so well defined by numerous decisions of the Holy See, that even parish societies, pious confraternities, and approved religious orders of the Church are prohibited from using any rite, ceremony (special banners and crosses in places where such emblems indicate the right of parochial precedence), or public prayer, which would suggest that these are to supply or complete the prescribed functions of the Roman Ritual.[1]

[1] Confraternitates laicorum, in actu associationis cadaveris, nullo modo possunt erigere crucem propriam, praesente cruce parochi, quae sola in funeribus erigi debet.—S. R. C. Decr., 22 Nov. 1631; id. 24 Nov. 1708; S. C. Conc. Decr., 16 Dec. 1741.

Mulieres Societatum utriusque sexus nequeunt associare cadavera sub speciali vexillo, licet huiusmodi associationem permissam ex universalis regionis consuetudine reputent.—S. R. C. Decr., 26 Jan. 1760.

In funeralibus deferenda est unica tantum crux, et illius ecclesiae tantum ad quam corpus defuncti defertur.—S. R. C. Decr., 30 Sept. 1614.

The prohibition includes the use of certain sacred vestments which are not expressly mentioned in the Ritual as permissible,[2] because these might indicate some official participation of its wearers in the liturgical functions of the Church. As for the national flag, the Sacred Congregation (S. Off. 3 Oct. 1887) decided only a few years ago that it may (*tolerari posse*) be carried in the funeral procession, behind the bier, and hence, we suppose, into the cemetery. But the fact that the same Congregation expressly declared it unlawful to introduce the national flag on occasion of funerals into the church plainly indicates that the secular representation, however noble in its sphere, has no right to assume the performance of ritual functions, which are exclusively the domain of the priesthood.[3]

DIOCESAN FUND FOR INFIRM PRIESTS.

Qu. Would you please answer the following in your excellent REVIEW:

1. Has the bishop of the diocese the right to exact from the priests ordained *sub titulo missionis*, and under his jurisdiction, a certain amount or per centum of their salary, as contribution to a clergyman-aid fund, from which old and disabled priests are to be supported?

2. If a priest refuses to contribute to such a fund, does he lose thereby his right to be supported by the bishop or diocese, in case he becomes old or disabled?

By answering these queries you will oblige a number of priests.

Resp. 1. According to the statutes of the Baltimore Council (Third Plen., Tit. II, § 3, n. 71), each bishop is obliged to establish a fund for the maintenance of indigent priests under his jurisdiction. This fund is to be raised in one of two ways: either by a tax levied from *each parish* in proportion to its ability; or (if the bishop judges that the faithful are already sufficiently burdened with demands on them for the

[2] Servanda est dispositio Ritualis Romani, quod in funeribus excludit sacras vestes ibi non memoratas.—S. R. C. Decr., 23 Maii 1846.

[3] Quatenus agatur de vexillis ita dictis nationalibus, nullum emblema de se vetitum praeseferentibus, in funebri pompa tolerari posse, dummodo feretrum sequantur in Ecclesia vero non esse toleranda.—Decr. cit. Cfr. AM. ECCL. REVIEW, May, 1898, p. 518.

temporal support of the Church), by taxing *the clergy* to contribute *pro rata* from their personal income. In both cases a Board of Administration, composed of priests, is to be appointed, with the bishop as chairman, so that the funds may be distributed according to well-defined rules. The Council suggests a third method, the introduction of which would do away with the necessity of a regular Diocesan Fund, namely, that the clergy organize themselves into a mutual beneficial society, the administration of which would be determined by the members themselves, but always with the bishop as the official president.

2. A priest who refuses to contribute to such a fund does not *thereby* lose his right to support from the diocese, in case of old age or sickness, for the reason that this right is based upon principles quite distinct from those of a savings bank or mutual aid society. The services rendered by a priest in the care of souls are those of a soldier or officer who remains active until disabled, and who is thereby entitled to the pension which maintains him when he becomes incapable of service. This act of ecclesiastical legislation rests on the grounds of equity. Even when a priest has been previously derelict in performance of duty, suffering the penalty of temporary suspension, he still retains a title to becoming support, and in this case his right arises from the fact that the Church wishes to guard the dignity and sanctity of her administration by preventing that disgrace come upon those who wear the badge of her service, or that scandal come to the faithful from the shepherd who is without fold or home; and though such a priest may have been at some time unworthy of her protection, now that he is unable to serve her she extends to him the benefit of her charity—*so far as he is in the actual disposition to receive it at the time.*

A priest, therefore, though he refuses to contribute to the diocesan fund for the support of his infirm brethren, does not thereby forfeit the assurance of a home in his old age or sickness, but *he may forfeit his present support.* For, if his refusal be contumacious in such a way as to show that he is rather unwilling than unable to contribute to the diocesan

fund, he offends against the authority of the recognized ecclesiastical law, and he thus exposes himself to present penalty proportionate to his resistance. The Church is a well-balanced society; she gets even with all her children—the docile and the wayward. Here is what she prescribes for the common good, which it is to the ultimate advantage of each individual of her flock to seek:

"Statuimus igitur ac decernimus, ut in singulis nostris dioecesibus Episcopi, inito prius cum clero suo consilio, quamprimum constituant modos mediaque opportuna, quibus subsidia ad decentem illorum sacerdotum sustentationem elargienda praesto habeantur. Quem in finem ab Episcopo aerarium vel gaza instituatur, imposita taxa singulis paroeciis, quae opportuna videbitur. Huic pecuniae juxta normas clare definitas administrandae commissio presbyterorum, ipso Episcopo praeside, praeponatur.

"Si quis vero Episcopus, ob frequentes ad populum de pecunia appellationes, hanc novam taxam imponendam non esse judicaverit, ab aequitatis ac justitiae tramite alienum non erit, taxam annuam ipsismet dioecesis sacerdotibus imponere, qua singuli pro rata salarii pecuniam contribuant.

"Modus alius praedictae necessitati prospiciendi in eo est, ut societas mutui subsidii inter presbyteros constituatur, quae societas aerarii seu pecuniae congestae administrationem, item Episcopo praeside, curabit. Huic societati unusquisque sacerdos dioecesi adscriptus nomen dare urgeatur."—*Acta et Decreta Conc. Plen. Balt., III*, Tit. II, n. 71, p. 36.

SHOULD I HAVE DUPLICATED?

Qu. Whilst stopping over Sunday at the house of a friend lately, in a small New England town, I engaged to say the early Sunday Mass for the pastor of the little parish church. As I was making the announcements before the reading of the Gospel, the sexton came up to the altar and said that Father N. (the parish priest) had been taken ill and desired me to say the late Mass (hence not to take the ablution after Communion), or to announce to the people that there could be no second Mass. I was in a quandary; for, though I could still remain fasting, I doubted whether I had the right to duplicate, since I knew the pastor never used that right, but always obtained the assistance of some other priest during the summer months when two Masses were required. It

seemed to me that I should break off the Mass and tell the people of the accident, so that those who could might return for the later Mass; still, I felt reluctant to create any commotion, and so went on with the Mass.

What is the law or rule under such circumstances? Can we presume upon the right to duplicate in emergency of this kind, or should I have broken off the low Mass in order to celebrate later on, when the bulk of the congregation would attend?

Resp. Judging from a decision of the S. Congregation of Rites given some years ago, it would have been better to break off the first Mass, explain the circumstances to the people, and announce the celebration of a later Mass. The reason is that the privilege of duplicating is not left to the discretion of the celebrant, but requires an express faculty, which excludes all possibility of misuse. The following is the *dubium*, to which we refer, together with the answer of the Sacred Congregation in an analogous case:

An liceat sacerdoti, qui in ecclesia publica Dominica die privatam Missam celebrat, altare relinquere ad *Kyrie eleison*, omissis aliis Missae partibus ut Missam solemnem cantare possit, ad supplendum loco sacerdotis qui subito et inopinate impeditur, quominus hanc solemnem Missam pro populo celebret, vel an in tali aut simili casu congruentius expediat Apostolico Indulto uti bis celebrandi in die de quo graviter oneratur conscientia Episcopi?

S. R. C. respondit: Ad primam Dubii partem in casu exposito, licere Missam relinquere, dummodo adstantes moneantur; ad secundam partem, non expedire. (*Decret. auth.*, 5440 ad 1,–3 Julii 1869.)

THE CEREMONY OF RENEWING THE VOWS.

Qu. In some religious communities there is a custom on New Year's morning, of each Sister renewing her vows before Holy Communion, obliging the celebrant of the Mass to delay the distribution whilst he holds the Blessed Sacrament until each Sister has completed the recital of her vows. Is this practice permissible?

Resp. "*Non licere*, et modus in casu prorsus eliminandus." (S. R. C., 10 Januarii 1879.) This was the answer given to the very same question proposed by the Rev. J. M. Finotti,

from Colorado, who suggested at the same time a modified method from that commonly in use. In reply, the Sacred Congregation declared: "Convenientius *extra Missam*, et tantum in Missa tolerari, quatenus formula renovationis votorum elata voce pronuncietur ab una ex monialibus ratihabita mentaliter a caeteris." (*Vide* AMERICAN ECCLESIASTICAL REVIEW, July, 1889, pp. 269 seq.)

REMOVAL OF A VICAR-GENERAL "AD NUTUM."

To the Editor AMERICAN ECCLESIASTICAL REVIEW:

Qu. In the November number of the REVIEW, in your criticism of *Legal Formulary*, you say: "We venture to question whether the general law of the Church warrants the author's view of the rights of bishops to dismiss their vicars-general, which is a right exercised *ad nutum*, and could only be questioned where there are simultaneous violations of the vicar's rights on other grounds." The passage in *Legal Formulary* to which this applies is found on page 19, being as follows: "The jurisdiction of the vicar-general expires by his own resignation or that of the bishop, by the death, transfer, suspension, or deposition of the bishop, or by the revocation of his appointment by the bishop. This revocation, while always valid, is not licit except for grave and just cause, which being absent, the Holy See will reinstate the vicar-general."

The question seems to hinge on the interpretation of the phrase *ad nutum*. The Holy See has several times decided the meaning of this term in cases of removal or transfer of vicars in parishes or pastors movable *ad nutum*. The tenure of a vicar-general is similar. It is always supposed that good government is founded on reason, not on mere arbitrariness. The term *ad nutum* was specifically interpreted by the Sacred Congregation de Prop. Fide, March 18, 1887, when it decided that a rector movable *ad nutum* should not be moved "except for grave reasons and with due regard for his merits, according to the Third Council of Baltimore, Tit. II, ch. v, n. 32."

Moreover, it is a general principle of canon law that an ecclesiastic should not be deprived of an office, except when he has made himself unworthy of it. "Satis perversum et contra ecclesiasticam probatur esse censuram ut frustra pro quorumdam voluptatibus suis quis privetur officiis, quem sua culpa vel facinus ab officii quo fungitur gradu non

dejicit." (*Can. Satis 7, dist. 56.*) The term *ad nutum*, interpreted in accordance with this principle laid down by Pope Gregory, gives us the practice known in Rome, where a grave and just cause always underlies a removal. When such a cause cannot be found, at times the diplomatic principle "promoveatur ut amoveatur" is applied. The Church seems to desire permanence in office, rather than the introduction of our principle advocated by some politicians, namely, "to the victor belong the spoils."

The passage in *Legal Formulary*, to which exception was taken in the criticism, is based upon two decisions of the S. Congregation of Bishops, given *In Spalatrensi*, July 3, 1601, and *In Traguriensi*, Sept. 7 and Oct. 8, 1649. Therein the declaration is made that, in removing a vicar-general, due regard for his honor must always be had, and the removal brought about with great circumspection and be based upon a grave and just cause, otherwise reinstatement by the Sacred Congregation may occur.

A similar defence may be made of the other passage to which specific objection was taken. P. A. BAART.

Resp. Father Baart has evidently missed the point of our criticism. No one will question that a bishop must *have* a reason for removing his vicar-general whenever he does so. What we question is the apodictic inference implied in the words "which being absent, the Holy See *will reinstate the vicar-general.*" This plainly means, if it means anything, that a bishop removing his vicar is obliged to *give* reasons for doing so. We meant to direct attention to the fact that Father Baart unduly emphasizes the rights of the vicar at the expense of those of the bishop. If it is true that the Holy See has in some rare instances reinstated a vicar-general after the removal of the latter by the bishop (because the *manner* of such removal reflected needless disgrace on the vicar), it is nevertheless the teaching of Canon Law that the bishop may remove his vicar-general *ad sui libitum quotiescumque voluerit*, that is to say, whenever it pleases him, on the principle recognized in ecclesiastical jurisprudence—"omnis res per quascumque causas nascitur, per easdem dissolvitur."

That in such a removal due regard must be had for the reputation of the vicar-general is self-evident, and needs no emphasizing; and the freedom given to a bishop to change his

vicar-general whenever he deems it prudent is, no doubt, one of the reasons why the latter is to be chosen from a strange diocese and not from the bishop's diocesan clergy. At least such is the Canon Law, although it admits of exceptions especially in missionary countries. For the rest, the Holy See assumes that the bishop acts in his right, provided he acts with sufficient circumspection; and ordinarily he need give no reason to his vicar or any one else for removing the latter. If a vicar-general should feel aggrieved by his removal he can indeed appeal to Rome. But he will have to show cause why his removal is supposed to be an injustice, and in that case Rome will take up his defence as she would that of any cleric injured in his good name, and require reasons from the bishop. If the bishop should answer that "there are general complaints among the clergy against the vicar," or that "he lacks prudence, though he is in every other way most exemplary," or that "he finds that his vicar comes from the same town or original diocese as himself," he has enough ground in Canon Law to sustain his act. But such is not the impression which Father Baart's treatment of the subject leaves upon his readers. Had he said a little more or a little less, he might have been right. To avoid all further cavil we subjoin the entire passage from Ferraris, who mentions the two cases cited by Father Baart, as follows: "Expirat vicarii generalis jurisdictio per remotionem seu revocationem ipsius ab episcopo factam; episcopus enim potest ad sui libitum quotiescumque voluerit vicarium generalem amovere. In tali tamen remotione est semper habenda ratio honoris ipsius, unde facienda est cum magna circumspectione," etc. (Ferr., *Bibl. Prompt. Vicar. Gen.*, Art. III, n. 28.)

THE MEANING OF "INDULGENTIAM, ABSOLUTIONEM, ET REMISSIONEM."

Qu. Two friends of mine had a discussion about the meaning of the three words in the verse which follows the *Confiteor*: "Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis Omnipotens et Misericors Dominus. Amen." The translation in our

Baltimore Catechism is: "May the Almighty and Merciful Lord grant us pardon, absolution, and remission of (all) our sins. Amen."

A said: *Pardon*, *absolution*, and *remission* are synonyms, and the whole verse simply means: May the Lord forgive us our sins,—which in his opinion would be a more concise and perfect petition. B said: Yes; the three English words are synonyms, but the three Latin words are not, and hence the translation in our catechism making them all mean the same thing is not correct. Any one of the three English words is a good translation of *absolutionem*, but they are not correct translations of the first and the last word, *indulgentiam* and *remissionem*. The former means God's mercy, His loving kindness, His tender pity for us, and is implied in the title with which we address Him in the verse "Misericors Dominus." *Remissionem* means not freedom from guilt, but from punishment, and is a technical term equivalent to the now more commonly used term—*indulgence*. The meaning and the free translation, therefore, is: May the Almighty and Merciful God show us mercy, blot out our sins, and remit the punishment awaiting us in purgatory.

As the umpire has nothing on the subject in his library to help him settle the debate, he sends it to the REVIEW with a request for a decision.

S.

Resp. The above-mentioned words in the present form of absolution are rather a vestige of the penitential code used in the early and mediæval Church. This code distinguished three stages in the work of reconciling the sinner with God through the Church. The first was *sacramental* absolution (*in foro interno*), which meant the forgiveness of sin. This is called simply *indulgentia*. The term can still be recognized in the form of Extreme Unction: "*indulgeat* tibi Dominus quidquid per auditum . . . deliquisti." The second step was *canonical* absolution (from the prescribed outward penitential works). This is called *absolutio*. The third was *reconciliation*, a solemn reinstating of the penitent by the *communicatio pacis*. This is called *remissio*.

A free translation would read something like this: May Almighty God blot out the guilt of our sin, remit the punishment due to it, and restore us to His friendship. (Cfr. *Bussdisciplin*, Frank, pp. 733, 896–903, and Schmitz, pp. 18 seq. 78, 88 seq.)

Book Review.

DIE SAHIDISCH-KOPTISCHE UEBERSETZUNG DES BUCHES ECCLESIASTICUS, auf ihren wahren Werth für die Textcritik untersucht von Dr. Norbert Peters, Prof. Theol. Paderborn. Freiburg im Breisgau: Herder. 1898. gr. 8°. Pp. xii—70. Pr. 2 Mk., 30 Pf. (Bibl. Studien herausg. von Prof. Dr. O. Bardenhewer, München, III. Bd., 3. Heft.)

We have here a new contribution to the textual criticism of Ecclesiasticus, in which Prof. Peters offers us simultaneously suggestive material for an exhaustive commentary on one of the most interesting among the deuterocanonical books. It is a scholarly analysis of the ancient Sahidic-Coptic translation from the Greek, and the author's observations, being the result of several years of careful examination and comparison of the Coptic with the other known versions, furnish lucid indications of the fruits to be derived from a close exegesis of the work of Jesus, son of Sirach, such as a more complete exposition of the text than we possess at present would imply. It is all the more fortunate on this account that fresh interest in the study of this portion of the Sacred Text has been awakened among Biblical students on account of the discovery of the Hebrew fragment which represents the original of Ecclesiasticus from Chapter 39: 15 to Chapter 49: 11. The merits of this "find" have already, together with the publication of the original text itself, been sufficiently demonstrated, not only in the reviews of the Cowley-Neubauer edition, but in the running comments of the later critical collations, such as those of Prof. Smend, of M. Israel Levi, of Jules Touzard, the Sulpician, whose learned papers on the "Preservation of the Hebrew Text," just now being published in the *Revue Biblique*, show his thorough familiarity with the subject. All this justifies the effort of Dr. Peters to procure for the "Wisdom of Jesus, son of Sira," a fitting and complete exposition and commentary in which the freshly obtained knowledge is properly utilized.

In the introduction of his able treatise, Dr. Peters briefly sketches the history of the Sahidic-Coptic version and its translator. He enumerates in the first place the different manuscripts and editions of the translation. Next he determines the peculiar dialect which the version

represents, namely, the Sahidic, which stands for the oldest form of the Coptic language, although there are traces throughout showing the influence of other dialects. As to the person of the translator we have no historical data, except that he was equally well versed in both the Greek and Coptic languages, so that he has managed to preserve in his version the meaning of the original whilst accommodating it to the genius and usage of the Coptic, so far as the harshness of this tongue admits of such adaptation. Whether he possessed equal familiarity with the Hebrew tongue is difficult to say. Most likely he was a Christian, if we may judge from his interpretation of certain passages (17: 27; 20: 2; 25: 1, 3),[1] which betray the Christian view. Naturally his use of the Sahidic dialect points to Upper Egypt as his home, whilst some approximate clue as to the age in which he lived may be gathered from the character of the Turin Codex, which Lagarde considers as belonging to the sixth century. However, this is a mere surmise, the value of which cannot be definitely determined until we obtain a more detailed knowledge of the history of the Coptic idiom and its characteristic forms in successive periods.

The leading part (pp. 5–30) of the brochure deals with a review of the method of translation employed by the Copts, the character of the existing specimens of Coptic translations, in which the author points out, apart from certain peculiarities of style, etc., the literary license induced by a general tendency to simplify the expressions, whilst, at the same time, clearing and explaining the thought which the writer of the book intended to convey. The translation, on the whole, is free, that is to say, it seeks to give the true and literal sense by a translation of the thought rather than by a verbal rendition of the Greek text. Dr. Peters substantiates his conclusions in every case by apt illustrations taken from the version itself, and thus inspires confidence in his accuracy and judgment. Whenever he cites the Coptic translation—which is usually printed in capital Greek type—he retranslates it into Greek, so that the student who may not be familiar with the Coptic itself can form some estimate as to the character and correctness of the version.

As regards the critical point of view which must be taken of the version, Dr. Peters calls attention to the fact that the different nature of the two idioms, and the difficulty of translating one into the other, must be taken as accounting in great measure for the differences of expression. Accordingly, these cannot be considered as *variantes* of the text.

In the second part (pp. 30–57) the author groups together in sys-

[1] Dr. Peters follows in his verse-division the Septuagint edition of Swete.

tematic order the different *variantes* of the Coptic text as compared with the Septuagint edition by Swete. The latter is, as is well known, taken from the Vatican Codex (B), according to the Roman reproduction by Vercellone and Cozza (1868–1881). For the portion intervening between Chapter 39: 15 and Chapter 49: 11, Dr. Peters made, as might be supposed, good use of the recently-discovered Hebrew original, thereby enriching the argument in behalf of certain *variantes* under comparison.

The third portion (pp. 58–65) deals entirely with the textual value of the Coptic version from the critical and the exegetical points of view. The author demonstrates successfully, and against the assumptions of Edersheim (Cfr. Henry Wace, *Apocrypha* II, London, 1888), that the Coptic version serves in not a few instances to emend the Greek text, a contention which is considerably strengthened by its comparatively frequent concurrence with the newly found Hebrew fragments of Chapters 39: 15—49: 11, in those passages where the latter differ from the Septuagint. The same may be said of the agreement between the Coptic and the other ancient translations, notably that of the *Vetus Latina*, the text of the Syro-hexalpa, and the Ethiopic version as contrasted with nearly all the Greek MSS., or at least such as are written in majuscule script. Another advantage of the Coptic version is to be found in the fact that it throws light on the true value of the various glosses in all the Greek MSS., not excluding those of the Vatican and the Sinaitic Codices, since there is no trace of them in the Coptic. This shows that the judgment of Edersheim is at fault when he assumes that the Coptic version is of little or no importance as a witness for the correct reading of Ecclesiasticus. Its value from an exegetical standpoint is, moreover, enhanced by the very freedom of the translation, inasmuch as this indicates a distinct tendency to explain the true meaning of the text, and thus forms a sort of commentary, for the composition of which the translator possessed special facilities, since he lived in Egypt, the home of the Alexandrine dialect, from which the language of the Septuagint may be said to have originated.

In the Appendix to his treatise (pp. 65–69) Dr. Peters attempts an emendation of several passages in the Coptic text, which gives him occasion to add some observations of a philological nature, and may be regarded as a not unimportant contribution to the grammatical literature of the Coptic language.

In conclusion, we would direct attention to the fact that whilst the Book of Ecclesiasticus, as one of the deuterocanonical parts not incorporated in the Jewish and Protestant canons, had formerly received

comparatively scant treatment at the hands of non-Catholic commentators, it has nevertheless of late elicited decided interest among Jewish and Protestant Scripture scholars, owing to the recent discovery of the before-mentioned Hebrew fragment. There is good reason to suppose—according to the critical estimate of its editor, Prof. Ad. Neubauer—that this fragment dates from the eleventh century, and had been in the possession of a Persian Jew, as the marginal notes would indicate. The Catholic Church, which, in her estimate of the canonical writings, is not guided merely by the accidental discoveries of ancient parchments, but by a higher principle of assurance, has always recognized the Book of Ecclesiasticus as an inheritance of her unbroken tradition, and she has constantly maintained the possession in their substantial integrity of all the parts of this Book as we find them in the authentic Latin and Greek versions. She counts in her ranks, especially since the end of the sixteenth century, a considerable number of commentators who have explained the text of this sapiential Book (cfr. Cornely, *Introductio in S. Script.*, ed. II, 1897, II, 2, p. 265, seq.), although it must be admitted that this portion of the Sacred Text, as well as the Book of Wisdom, has been less exhaustively treated by our exegetes than the other Books of Holy Writ.

We trust that Dr. Peters may be induced to continue the work indicated by his present treatise, and soon furnish us with a commentary which, following up the labors of previous Catholic commentators, will advance the interpretation of the Book of Ecclesiasticus from the critical study on the lines of modern research and Catholic exegesis to a clear unfolding of the Sacred Text.

MART. HAGEN, S.J.

LIBELLUS FIDEI Exhibens Decreta Dogmatica et Alia Documenta ad "Tractatum de Fide" Pertinentia quae in Auditorum Commodum edidit Bern. Gaudeau, S.J. Parisiis: Sumptibus Lethielleux. 1898. Pp. xvi—372. Prix, 4 francs.

No more patent illustration of the development of faith within the consciousness of the Church, and no stronger presentation of the bases whereon that development rests, could be offered the student of theology than the present compilation. The author, as Professor in the Catholic Institute in Paris, has selected the treatise on *Faith*, and with the purpose of setting before his students the principles that condition and constitute the first of the theological virtues, has systematized in chronological order the authoritative pronouncements

of the Church on the subject. Beginning with simple declarations of the contents of the deposit of Faith, the early symbols and papal and conciliar acts and decrees down to the Reformation, are first exhibited. These occupy but a small part of the book. From them onward the gradual unfolding of the Church's mind as to the nature and relations of the virtue and act of faith itself is seen, as she is called upon in her conflict with heresy and infidelity, to give it formal expression again and again, until it becomes unfolded in its most finished formulæ in that splendid document the *Constitutio de Fide* promulgated by the Vatican Council. One claim, therefore, of the work on the attention of the Catholic student is this presentation of the historical evolution of Faith as reflecting on Faith. Another and a more didactic merit is its presentation within comparatively small compass of the precise authoritative declarations of the Church in every age, and especially in our own, of her teaching on the meaning of supernatural belief in divine revelation. We are not aware of any other single work from which so succinct and comprehensive a view of that teaching is obtainable.

DE L'HABITATION DU SAINT-ESPRIT DANS LES AMES JUSTES D'Après la Doctrine de S. Thomas d'Aquin, par R. P. Barthélemy Froget, O.P. Paris: Lethielleux. 1898. Pp. 306. Prix, 4 francs.

Everyone who has gained some mastery over dogmatic theology knows how the rigid analyses and clear-cut distinctions of that science stand out in consciousness, not only as norms of thinking in the sphere of supernatural truth, but as light and guidance in the conduct of life. The catechetical truth of God's ubiquity, for instance, takes on in the mind a special vividness when presented in the luminous terminology in which Christian theology conceives it. The indwelling of the Holy Spirit in the sanctified soul, the specialization, so to say, of the divine immensity, is born inward and stamped with a character of almost human personality when contemplated from the standpoint in which the theologian views it. To present this deeply personal and personally deep truth of faith in the vividness of theological light is the object of the work at hand.

The treatise, the preface tells us, "is the fruit of long years of study and teaching;" and the student at all familiar with the subject need travel but little beyond this opening sentence to convince himself that only thus could the matter have been elaborated as it has been. The subject is of course one which has been dwelt upon times beyond

count by the Fathers and the theologians. St. Thomas, whom the author follows *pressis vestigiis*, has not treated it professedly and fully, but has contented himself with laying down "the principles, and with the condensing of his thought in those brief yet richly pregnant formulas which one meets on every page of the *Summa*." It has been Père Froget's aim to gather up these principles, to unfold them and illustrate them by analogies and by comparison with the teaching of other theologians, and thus place the matter within the understanding of all who are capable of following kindred speculation. After setting forth in the opening chapter the teaching of St. Thomas on the ordinary presence of God in every creature, he proceeds to show in what consists the special indwelling of the Holy Spirit in the soul of the just; in what sense this inhabitation is appropriated to the Holy Ghost and yet is common to the Blessed Trinity; and lastly, what are its peculiar effects. The latter subject, covered by the three concluding chapters, includes among others the fruitful themes of sanctification, justification, the infused virtues, the gifts and virtues of the Holy Ghost. These are not treated with the fulness which they usually receive in the special classical treatises of theology, for the author has aimed more at the practical than the speculative side of his subject. He has sought to make the truths of dogma fruitful of moral and spiritual results. His work is therefore adapted for spiritual reading rather than for technical study. Though he has written primarily for the instruction of the novices of his Order, he will not be held "téméraire en pensant que ces doctrines, si belles et accueillies avec tant d'empressement par les hôtes du cloître ne seraient pas sans intérêt ou du moins sans profit pour les hommes du sanctuaire et pour tant d'âmes qui, au milieu du monde, aspirent à grandir dans la connaissance des biens divins."

L'ÉGLISE—SA RAISON D'ÊTRE. Conférences de Notre Dame de Paris. Carême, 1897, par le T. R. P. Ollivier, O.P. Paris: Lethielleux. 1898. Pp. 356. Prix, 5 francs.

The salient characteristic of the conferences that have emanated from the Cathedral of Notre Dame, and have not only left their impress on the Parisian *élite*, who annually throng the great church during the Lenten season, but have filled so large a place in the higher literature of the pulpit, has always been what the French call *actualité*—an appositeness to the actual needs, intellectual, moral, and religious, of society. In taking, therefore, as his general theme for the '97 series of the Lenten Conferences, the Church, Père Ollivier but followed the tradition of timely selection left him by D'Hulst, Monsabré, Felix,

Ravignan, and Lacordaire; for at no time has there been greater need of a thorough explanation of the meaning and purpose of the Church than in these days of conflict with materialism and unbelief.

The lines along which the author intends to develop his subject are broad and comprehensive. They embrace the nature and scope of the Church, her organization and her influence on private and public life. The first member of this triple division found its oral presentation in the Lenten course of 1897, and now finds its printed exposition in the volume at hand. The other two members are presumably resigned to the hopes of the future. What strikes one immediately on looking over the present conferences is the closely logical connection manifested between the theoretical and the practical elements, between the philosophical and the ethical, the dogmatic and the moral truths expounded. The first six conferences on the nature of the Church, the object of her teaching, the supernatural revelation she establishes and delivers, her unchangeableness, infallibility, and authority, furnish the solid philosophical and theological foundations of the "Paschal Retreat," the four days of which are devoted to the eminently practical subject-study. Revelation places on man the obligation of knowing and hence of studying the doctrines revealed. This proposition, which links together the two main divisions of the work, leads the author to dilate, in as many conferences, on the necessity, the characters, the obstacles, and the means of study. The themes are, of course, not new; but the writer analyzes them with the clearness, and illustrates them with the freshness with which the French use their magic of making the old and the commonplace seem new and inspiring. For the rest we can give the volume no higher praise, nor one better merited, than that it deserves a place in the series of conferences which has made the pulpit of Notre Dame famed the world over for its learning, eloquence, and solid religiousness.

BUDDHA'S TOOTH Worshipped by the Buddhists of Ceylon in the Pagoda called "Dalada-Maligawa" at Kandy. Mangalore: Codialbail Press. 1898. Pp. 82. Price, 25c.

It is a characteristic sign of the times that the cult of Buddha should find numerous enthusiastic admirers among the civilized nations of Europe and America, whilst it is fast disappearing—and this by reason of "its own inherent defects," as Barth points out in his *The Religions of India*—from India proper, where it had its birth.

The discovery of a few inscriptions, the study of the Indic dialects, and the consequent diffusion of literary relics hitherto unknown to the

ordinary student, have aroused the interest particularly of that large class of semi-religious humanitarians who have found therein a novel exposition of their gospel of altruism or philanthropy. The modern world, unable to deny that civilization owes its benefits to the propagation and influence of the gospel of Christ, would gladly be rid of the yoke of self-denial which tamed our rude forefathers into evangelical subjection, aud thereby rendered life not only more useful but also more beautiful. We would retain the utility and the beauty without the spirit of sacrifice, which is, nevertheless, the only safeguard of their possession; and Buddhism gives us what we want—a religion of sentiment, ideals that do not come close enough to the average man to suggest the necessity of their realization by personal efforts, except in the case of enthusiasts who simply follow their impulses, and thus do not have to struggle. No doubt there is much of natural religion (perhaps a remnant of ancient contact with Judaism and Christianity) in Buddhism, but there is also much absurdity and a lack of those elements which constitute the permanent utility of religious life.

The brochure before us is an evidence of what we have said. It shows the absurd cult given to a supposed relic of the Indian hero, and is thus calculated to open the eyes of "advanced" Protestants who are turning towards Buddhism, "willing," as the writer observes, "to catch at straws rather than seek security on the Rock upon which Christ built his Church." The pamphlet comes from India, and is an indication of the work done there in behalf of the conversion of the natives by our missionaries. It is a brief account of the superstition and worship paid by the Buddhist Singalese to a supposed tooth of their spiritual father, religiously kept in the Dalada-Maligawa pagoda at Kandy, the mountain capital of Ceylon.

During the last four centuries this interesting fetich has played a leading rôle in the political as well as the religious history of Ceylon. By a curious superstition it has been invested with all the virtue of the philosopher's stone, for the Kandyans regard it as the gauge of sovereignty over the entire island for him who chances to hold it, a superstition which the English turned to their advantage when, by seizing it in 1812, they became easy masters of the country. To this day they jealously guard it, and all who would see the famous object of idolatry must have the governor's special permission before the iron gate can be opened.

About the middle of the sixteenth century the Portuguese, under the Viceroy Don Constantine de Braganza, had acquired dominion over the island and possession of the tooth, which they conveyed to Goa, whither King Pegu sent an embassy to the Portuguese viceroy to offer an immense

ransom for the coveted object. A commission was appointed to consider the offer, but despite the crippled condition of the treasury and the pressing need of finances, the lay ministers of State, as well as the archbishop and other religious who sat on the advisory board, rejected the barter as encouraging superstition, and condemned the fetich to be destroyed. With much circumstance, and in the presence of an immense gathering of the islanders, and the ambassadors of their king, the tooth-shaped ivory was, after careful identification, cast into a mortar, ground to powder, the pulverized dust consigned to the flames, and the ashes afterwards to the running waters of the river. A medallion was struck in commemoration of the event, and bears this elegant legend:

CONSTANTIUS COELI CUPIDINE
CRUMENAS CREMAVIT.

Not many years later dynastic intriguing led Don Francis, an apostate native Catholic, to exploit the credulity of the superstitious inhabitants, and to this end he had a facsimile of the destroyed tooth made and passed off as the original. This he claimed to have secured before its supposed destruction at Goa, having substituted for it a mere imitation. King Pegu fell an easy victim to the cunning of Don Francis, and after much eager bargaining got possession of the spurious relic. An eye-witness, Anthony Toscano, has recorded the gorgeous ceremonies that attended its reception in Burma, where the king and his court in all the barbaric splendor of their Oriental costumes advanced through long lines of worshipping natives carrying lighted tapers to meet the solemn cortège of boats that accompanied the royal barge on which under a magnificent canopy lay the object of their idolatrous veneration.

It was not long, however, before jealousy discovered to the people the imposition; and tooth number two was abandoned for a third false tooth, which Wickrama-Bahu succeeded in working off on the king and his subjects, with the aid of this pretty little fable: After the ashes of the destroyed tooth were thrown into the river by the Portuguese, a lotus flower at the bed of the waters opened wide its petals and received into its chalice the sacred dust, which phenix-like grew in the womb of the flower; and the flower was borne on the waters to the sea; and the sea guarded well the precious burden and brought it to the shores of Ceylon. The fable pleased for a while; but with the coming of civilization and the going of their native simplicity, their unscrupulous priests learned a surer way of convincing the people. They denied the fact that the tooth had ever been actually destroyed, and so we have it still.

THE SPANIARD IN HISTORY. By James C. Fernald. Funk & Wagnalls Company, New York and London. 1898. Pp. 144.

The events that have transpired in the political world during the past few months have turned the popular attention to Spain and her disputed colonies, and created a demand for information concerning the history, past and present, of the Spanish people. Many journals and magazines of the country have taken advantage of the awakened interest and apparently widespread lack of knowledge to publish unjust attacks on the character of the defeated race. It was only to be expected that the keen-eyed enemies of the Church would improve the occasion by turning these charges against the faith and the clergy, as though these were the cause of the misfortunes of luckless Spain. Some such motive seems to have prompted Funk & Wagnalls Company, who have already earned an unenviable reputation for bigotry in the handling of subjects with even remote Catholic bearings. They are out with a small, handsomely bound volume, by James C. Fernald. From cover to cover the book is a vicious example of *ex parte* statement, now against the race, now against the religion of the Peninsula. The author, who has written better things on a former occasion, here loses his self-respect, and while attempting to pass in review the formation, rise, growth, and decline of the Spanish race, revives all the old slanderous allegations against the Catholic Church which may be gathered without much industry from the well-known partisans of history. It takes the author only twenty-eight short pages to cover the eventful history of the whole period up to the fifteenth century, and to arrive at the Inquisition which he parades in all its Protestant trappings. And that he might give the usual air of documentary evidence to his bigotry, he quotes from the great historian of the Inquisition, Llorente, the apostate priest whose flagrant misstatements Hefele, and after him, all respectable historians have laid under bann. The Protestant historian Ranke says of Llorente and the Inquisition: "Llorente has given us a famous book on this subject, and if I may presume to say anything that contravenes the opinion of such a predecessor, let my excuse be that this well-informed author wrote in the interest of the *Afrancesados*, of the Josephine administration. In that interest he disputes the immunities of the Basque provinces, though these were hardly to be denied. In that interest, too, he looks on the Inquisition as an usurpation of the spiritual over the secular authority. Nevertheless, if I am not altogether in error, it appears, even from his own facts, that the Inquisition was a royal court of judicature, only armed with ecclesiastical weapons." To establish his case against the Span-

iard, he does not hesitate to outrage Catholic sentiment by impugning the sacred secrecy of the confessional.

In his "swift characterization" of the Spanish race, the author has selected Philip II as a "thoroughly typical Spanish king," and "Spain's ideal monarch," whom he calls "this royal monster of perfidy, ingratitude, tyranny, cruelty, and lust." Philip's wife is "'Bloody Mary,' who was eleven years older than himself, ill-tempered and ill-looking, and in wretchedly ill-health." (P. 97.) "Bloody Mary," and "Good Queen Bess" have long since been made to exchange epithets in all decent histories. Tytler, a Protestant with a strong Protestant bias, writes of her: "There are some points in English history, or rather in English feeling upon English history, which have been part of the national belief; they may have been hastily or superficially assumed; they may be proved by as good evidence as the case admits of to be erroneous; but they are fondly clung to, screwed and dovetailed into the minds of the people, and to attack them is a historical heresy. It is with these musings that I approach her who is so generally execrated as the 'Bloody Mary.' The idea of exciting a feeling in her favor will appear chimerical, perhaps a blamable one; yet, having examined the point with some care, let me say for myself, that I believe her to have been naturally rather an amiable person." (Tytler's *Edward and Mary*, vol. i, p. 49.) Victim of his zeal to establish Spanish incompetency, the author sees nothing but "theological intolerance and ferocity," "deliberate purpose to keep their colonists illiterate," and the like characteristics in the people who, without minimizing their faults, might easily stand for all that is noble and chivalrous in past ages.

One wonders how this ferocious Spanish imbecility could ever have produced a devotion to what is most lovely and exquisite in religious and domestic art. Surely there are no treasures of painting or Christian architecture like unto those of poor benighted Spain! They must have been, one would judge from Mr. Fernald's book, the work of the Turks.

BENZIGER BROTHERS' ECCLESIASTICAL DIARY FOR 1899. Price, 35 Cents.

Many priests will be pleased to have this handy notebook which is mainly designed to enter "intentions" for Masses received by a priest during his ministrations out of the house. There is lined space in small pages (2 x 5 inches) for 300 entries *Ad intentionem*, the opposite page being divided into two columns headed *accepta* and *persoluta*. Next there is lined space for each day in the year, *dated* from January to December; and the remaining pages are for *cash account* and *memoranda*. The whole is easily carried in an upper vest-pocket.

Recent Popular Books.[1]

ANGEL IN A WEB: Julian Ralph.

All of the characters in the story are influenced by the spirits of their departed aunts, cousins, grandmothers, or wives, who pursue their days and disturb their nights with good and bad advice. The book is irritatingly absurd in substance, and inferior in form to any previous work by the same author, but he has so much faith in what Mr. Lang would call his "spooks," that his book is unwholesome for those invertebrate readers who dare not disbelieve a fashionable delusion, lest there should "be something in it."

ANGELS IN ART: Clara Erskine Clement. $2.00.

A handbook, not religious in intention, although written with all reverence, but describing the steps by which the artistic conception of an angel has reached its present development. The book contains thirty-five full-page pictures, nearly all after masterpieces.

AVE ROMA IMMORTALIS: Francis Marion Crawford. $6.00.

These two volumes, the work of a Catholic author, born, reared, and resident in Rome, describe the chief points of interest, the fourteen regions, giving the legends connected with them; explain the many curious local customs, especially those originating in noble families; and set forth the changes wrought in manners and feeling by the political vicissitudes during the last two pontificates. A chapter is devoted to the Pope, and another to St. Peter's, and the former has some unique illustrations. One hundred small pictures and thirty full-page photogravures accompany the text.

BASHFUL EARTHQUAKE: Oliver Herford. $1.25.

Metrical and artistic jokes from a single hand compose this book, which quite fulfils the promise of its absurd title. The fun is simple enough for a child's comprehension, although not intended for the young.

BATTLE OF THE STRONG: Gilbert Parker. $1.50.

All the characters are either Jersey folk or French, the hero being a Vendéan officer; the heroine of French blood and Jersey birth, and the villain a Jerseyman of ancestry remotely Norman. The personal history of these three is moulded by the complicated relations of France, England, and Jersey, and by the affairs of the fictitious Duchy of Bercy. The story has great dignity and charm, and the heroine is a fortunate creature.

BELLE: Author of "Miss Toosey's Mission."

The simplest of old-fashioned love-stories, in which the poor little heroine is discovered to be an heiress, to the discomfiture of her mercenary lover and in the end to the happiness of the hero. The author writes with a pretty air of confidence in the reader's friendliness.

CASTLE INN: Stanley Weyman. $1.50.

A fine gentleman of the later Georgian time is the hero, and the heroine appears as a girl of lower degree, but the book is less a love-story than a study of the mind and manners of the time. It contains much better work than its author's well-known French stories.

CHANGELING: Sir Walter Besant.

The "Changeling" is no fairy gift, but the deliberate purchase of his supposed mother, and when, years after selling him, his real mother attempts to recover him, matters are complicated by his depravity inherited from his father, and by the discovery of another possible heir. The plot is ingeniously managed, and the changeling is a good specimen of an ugly variety of semi-aristocratic Englishman.

CIAN OF THE CHARIOTS: W. H. Babcock. $1.50.

In this version of the Arthurian legend, Cian is more Briton prince than Christian knight; the heroine is a Roman lady, the great-granddaughter of Constans, and the reader is given glimpses of British Christians dwelling in caves, of Druids, and of Roman cities. The descriptions of battles and of common life show traces of long research, and the average reader will find the tale a revelation. The heroine is Guinevere's unconscious rival in Arthur's affection before marriage.

CORNER OF SPAIN: Miriam Coles Harris. $1.25.

A vivid and agreeable description of the people and manners of Malaga. The author is a devout Protestant, but a warm admirer of Spanish piety and its obvious results. No Catholic could more felicitously praise the Spanish clergy and their devotion.

CORONA AND CORONET: Mabel Loomis Todd. $2.50.

A voyage with the American eclipse expedition of 1896, from San Francisco to Japan, in the yacht "Coronet," is the subject of this volume. It is illustrated with interesting photographs of the Ainus, whom Mrs. Todd was the first woman to visit,

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Brothers Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

and whom she found more attractive than they seemed to Mr. Landor some years ago. The "Coronet's" deep-sea voyage was the longest ever accomplished by a yacht, and many scientific experiments and observations were made in the course of it.

COUNT'S SNUFF-BOX: George R. R. Rivers. $1.50.

The burning of Washington by General Winder, is the chief incident of this story, and the machinery of its plot has its mainspring in the John Henry intrigue. Clay, Randolph, Quincy, Livingston, President Madison, and his Secretary of State, the future President Monroe, are among the historic characters figuring in the story of which the chief personages are imaginary. The style is dignified, but sometimes lacking in grace, like the society reflected in the story.

CYRIL WESTWARD: Henry Patrick Russell.

The various types of eccentricity observable among the clergy of the English Establishment are cleverly used by the author in a story expounding the arguments by which the truth of Catholicity was revealed to him. Three unpublished letters from Cardinal Newman add to the general interest of the book, but are not needed to make it a powerful influence for good with Protestant readers, and especially with those holding the author's former faith. A slight but well-told romance; a description of an Assumption Day at Einsiedeln; many suggestions of spicy but courteous retorts to cavillers; and appreciatively humorous reports of conversations among Episcopalians eager to discover and define their actual faith, should give the book such standing in the estimation of Catholic readers as "Loss and Gain" held in their fathers' esteem.

ENGLAND AND THE HUNDRED YEARS' WAR: C.W. C. Oman. $0.50.

This, the third of the "Oxford Manuals," includes the years between 1327 and 1485, and is intended as a foundation for detailed study. Two maps, three battle plans, and four genealogical tables make it a good reference manual for its size. Only a chance word here and there shows sympathy with heretics, and the author holds the scales fairly between the French and his own countrymen.

FRONTIER STORIES: Cy Warman. $1.25.

The eighteen stories in this book are of the "frontier" of to-day, *i. e.*, the railway track and the mining camp, and of an earlier time, when the "frontier" was the pony express trail. Very few of them deviate from the simple truth, and none is exaggerated; but they are not written for those who talk and think like a waiting gentlewoman.

GLORIA MUNDI: Harold Frederic. $1 25.

Remembering that the author is an American, this must be called a remarkably successful attempt to describe a noble family partly deteriorated by long waiting for the death of its uncommonly worthless head, the Duke of Glastonbury, and thrown into confusion by the sudden discovery of a new heir, the hero. This person, an ex-tutor much disturbed by his sudden elevation, is the only original conception in the book, the others being easily traceable to Du Maurier, Henry Kingsley, and Trollope, but the story is well written.

GREAT COMPOSERS AND THEIR WORK: Louis C. Elson. $1.50.

Critical and biographical sketches of Palestrina and the old Italian composers, Gluck, Bach, Händel, Haydn, Mozart, Beethoven, Schubert, Chopin, Liszt, Mendelssohn, Schumann, Wagner, Brahms, and Verdi. Illustrated by portraits and augmented with some consideration of minor musicians. The book is written with conscientious avoidance of gossip, and deals with each composer's artistic growth rather than with his personal conduct.

HER MAJESTY THE KING: James Jeffrey Roche.

The second title of this book, "A Romance of the Harem," prepares the reader for something not to be found within its covers, for the story is one long jest, in which paradox, wit, and humor are used in turn, and even the pun is not disdained. The law's delay; newspapers; trial by jury; certain modern methods of making war; the weather bureau; modern enumerative and itemized fiction, and the tricks of trade are a few of the subjects of the author's jokes, many of which are put into the mouth of a sage called "Shacabac the Wanderer." The author is well known as the editor of the *Pilot*.

HER MEMORY: Maarten Maartens. $1.50.

The hero rages rather than mourns over the death of his wife, devotes himself to lamentation and to the care of his daughter for some years, and then marries a woman unlike his first wife in every way. Descriptions of Monte Carlo and its frequenters and no small spice of satire enliven the book, which is written in excellent English, although its author is a native of Holland.

HOUSE OF THE SEVEN GABLES: Nathaniel Hawthorne. 2 vols. $8.00.

This is a holiday edition and is illustrated with twenty full-page photogravures by Maude A. Cowles and Genevieve Cowles, whose style of work is especially suited to a book in which the charm centres in the rustic innocence of the heroine. The head-pieces and initials are the work of Edith and Mildred Cowles.

I AM THE KING: Sheppard Stevens. $1.50.

The knight goes to the wars with King Richard, whose life he saves, and he writes the story thereof, and also somewhat of his captivity in Saladin's camp. The lady tarries at home, and her story is told by her maid and her chaplain, and all three

carefully preserve an antique style of speech, albeit one tasting of Tudor rather than of Plantagenet times. There is no small spice of information in regard to ancient customs blended with the story, which is high-minded, as a story of a Crusader should be.

IN THE FORBIDDEN LAND: A. Henry Savage Landor. $8.00.

Mr. Landor journeyed through Tibet with a few personal followers, penetrating unexplored regions, enduring torture, and narrowly escaping death at the hands of the natives. He brought back some valuable photographs, which appear in the book, and he kept a journal through all his misadventures. He is an impressive writer and tells his story well.

ISLAND HEROINE: Mary B. Sleight. $1.50.

This is a Revolutionary love-story, but will harm no young reader, provided that he is shown the difference between a secret marriage and the concealment of the heroine's marriage from the British. The action of the story includes nearly all the fighting on Long Island during the war; authentic stories of Washington, Erskine, and Percy, and a vivid picture of "Priest Buell," the witty, brave Protestant minister, who defended his flock as well as any of his soldier parishioners did.

LATITUDE 19°: Mrs. Schuyler Crowninshield. $1.50.

The author seems to hesitate between burlesquing all former novels of horrors and adding one to their number; and in consequence, Voudou rites; a battle between a serpent and a tarantula; vines deadly to taste or touch; pirates of the deepest malignity; a saucy boy; comic and serious sailors; a faint-hearted lover and a farcical heroine give the reader an entirely illogical entertainment. The style is extremely good.

LOST WORD: Henry Van Dyke. $1.50.

A beautiful little story of a young Christian's apostasy and repentance. At the bidding of the Tempter he exchanges the name of God for worldly happiness, only to find it bitterness, but in the end he is saved by the aid of St. John Chrysostom. This is a holiday edition, illustrated with four fine photogravures and having emblematic borders on each page and a rubricated title.

LOVER'S REVOLT: Major J. W. De Forest.

A Revolutionary story, introducing persons who are Tories from snobbishness; patriots of lofty character and conviction, and a Yankee of the lower type, cunning as a cat, unwilling to fight without good reason, always insubordinate and obstinate, and brave through obstinacy. The author, many years ago, gave American fiction its first specimens of the debased Spanish-American; the genuine "poor white;" the professionally "honest" politician; the gentlewoman corrupted by lobbying; and the unlearned freedman turned legislator; but this, his first essay in historical fiction, is made after a silence of nearly twenty years.

MEMOIRS OF THE LIFE AND CORRESPONDENCE OF HENRY REEVE: J. K. Laughton.

These memoirs include reminiscences of almost everybody who was of any consequence in England between 1830 and 1880, and of many well-known foreigners, for Mr. Reeve lived abroad for many years when young. As editor of the *Edinburgh Review*, and of the Greville Memoirs, and as Registrar of the Privy Council, his advantages were uncommon, and he made good use of them. His letters are sweet-tempered, except where Mr. Gladstone, the Disestablishment of the Irish Church, and Home Rule are concerned.

MR. GLADSTONE: Sir Edward W. Hamilton. $1.25.

A concise summary of Mr. Gladstone's chief characteristics, coupled with as full a description of their manifestation in private and personal life as is consistent with good taste.

PAUL CLIFFORD: Edward Bulwer Lytton. $2.00.

In this novel, written in 1833, a very youthful author essayed the portraiture of a hero, then very dear to the English reader, the highwaymen driven to theft by misfortune; fifteen years later, he spoke of it as a work of observation rather than of imagination; but, nevertheless, it is the best of its species, and in spite of lapses into grandiloquence, it possesses a genuine style, whereas its rivals are ill written and worse planned. This edition is illustrated with etchings, and excellently printed and bound.

PHILADELPHIA: The Place and The People: Agnes Repplier. $2.50.

Miss Repplier, a Philadelphian Catholic, and the cleverest of all American female critics, has here produced a book full of wit without levity, and showing a rare sense of historical values. It would be an agreeable work if it were fiction; as a narrative of actual fact it is almost priceless, for it is as easily remembered as fiction, and few, indeed, are the historians of whose work this can be truthfully said.

RED AXE: S. R. Crockett. $1.50.

The hereditary executioner of an imaginary state describes his melancholy and isolated boyhood, and the strange chances that made a princess his housemate and his wife. The analysis of his official feeling for his craft is the weak point of the book, which, as a love-story, is above the average.

SCOURGE OF GOD: John Bloundelle-Burton.

The author of this story of the Camisard rising does his best to persuade himself and his readers that the Huguenots were fine fellows; but, in spite of some verbiage as to Papists and priests, he follows history so closely that the brutality and treachery of the fanatics are much more strongly im-

pressed upon the reader than the alleged wickedness of the Catholics. The "Scourge" is Louis XIV, and he and Mme. de Maintenon are set in the most unfavorable light by the Huguenot characters.

SOCIAL IDEAS IN ENGLISH LITERATURE: Vida D. Scudder. $1.75.

This book has probably proceeded in part from its author's work as professor of English literature at Wellesley, a college for girls. It studies Langland, More, Swift, Dickens, Thackeray, Carlyle, and George Eliot to find the ideal of their time; considers the courses proposed by Carlyle, Ruskin, and Arnold; the tendency towards democracy and towards authority, and devotes a chapter to contemporary England. Necessarily, it frequently touches upon matters in which Protestants are at issue with the Church, but the author is resolutely fair according to her light, and free from what she happily calls intellectual snobbery.

STORIES IN LIGHT AND SHADOW: Bret Harte. $1.25.

The last of the seven stories in this volume is noteworthy for its little picture of a Spanish gentleman fallen upon evil times. The others are much like any other six stories by Mr. Harte, whose readers accept his grace of style as a matter of course, and his wit as an essential.

STORY OF THE AMERICAN REVOLUTION: Henry Cabot Lodge. 2 vols. $6.00.

An accurate chronicle as far as careful employment of all resources can make it so, and well written, save for an occasional descent to triviality of phrase. The volumes are illustrated with portraits, reproductions of rare prints, and pictures by the best American artists, and must inevitably displace certain older histories called "popular" because ineffably dull.

STRANGE STORY: Edward Bulwer Lytton. $2.00

This is a holiday edition, printed on deckel-edged paper and illustrated with four etchings by Mr. W. H. W. Bicknell from pictures by Mr. W. L. Taylor. The book is well known as the one in which its author, while England was mazed and confused by mesmerists and pseudo-Rosicrucians, used their babble as the material for a story showing that only evil proceeds from traffic with evil. At the same time he surpassed their horrors with a few of his own, and invented the thing which the theosophists call an astral body, pretending to have discovered it themselves. It is not to be read by the hysterical.

THOMAS GAINSBOROUGH: Walter Armstrong. $25.00.

A large quarto contains this critical biography of Gainsborough, which is illustrated with thirty-six full-page photogravures and twelve lithographs, some from works never before reproduced. The edition is limited, and the price of the book is lower in this country than in England. The text is as important as the pictures, being the work of a writer of great knowledge and having access to every source of information.

TWO MAGICS: Henry James. $1.50.

Two exquisitely written stories, one of evil stronger than death, and one of womanly witchery, describe the "Two Magics." The former is to be avoided by the weak-nerved.

WHERE GHOSTS WALK: "Marion Harland."

The author describes the present aspect of many places wherein real and imaginary men and women have lived and died. St. Catharine of Siena, Mary Stuart, Savonarola, and Lucy Snowe, are among those whose haunts she visits, for she chooses her subjects with perfect impartiality. The book is admirably bound, and excellently illustrated, but its author's occasional assumption that doubtless wisdom was born with Protestantism is unpleasant, although evidently not intended to be so.

WILD EELIN: William Black. $1.50.

A Scottish maiden her three lovers, a titled good-for-naught, a rather weak journalist, and a clever Scottish Canadian, play their parts before the reader, and amuse him well to the very end, when the story turns tragic and leaves him in the mood of Lord Ullin under similar circumstances.

WILD ANIMALS I HAVE KNOWN: Ernest Seton Thompson. $2.00.

A wolf-king and his doings; the teaching of a young rabbit; the deeds of a leader among crows; studies of brigand dogs, a fox, a mustang, and a partridge, each and all creatures of extraordinary endowments, are the subjects of the stories in this volume. The author almost consistently interprets the animals' conduct from the brute's conceivable point of view, and his two hundred drawings are superb.

Juveniles.

AMONG THE LINDENS: Evelyn Raymond. $1.50.

Good fairies disguised as a rich brother and sister rescue the heroine and her family from poverty, and open the way for pleasant labor. Family affection, forbearance, and industry are the lessons taught, and they are spiced by the heroine's unruly but well-meaning little brother.

ARABIAN NIGHTS' ENTERTAINMENTS: Selected and edited by Andrew Lang. $2.00.

Mr. Lang has retained all the stories to which reference is frequent in literature, and has not removed any of the extravagances of the text, contenting himself with the excision of passages unsuited to the reading of children of to-day. The volume belongs to his series of story-books.

BILBERRY BOYS AND GIRLS: Sophie Swett. $1.25.

A truthful presentation, embodied in twenty gay little stories, of an old-fashioned New England village in which local pride is a powerful agent in preserving a high standard of moral conduct. The heroes and heroines are children, not dwarfed adults.

BOYS WITH OLD HICKORY: Everett T. Tomlinson. $1.50.

A story of boys and young Indian chiefs who served with Jackson in the closing campaign of the war of 1812. Jackson, Jean Lafitte, and Rameau figure in the plot. The style is unpretentious and pleasing and the tale includes both fun and fighting.

BUCCANEERS AND PIRATES OF OUR COASTS. Frank R. Stockton.

The author treats his pirates as if they hailed from Penzance, and describes horrible crimes with dauntless levity. He does not see any great differe ce between a pirate and an explorer, and forgets that a boy is not a humorous creature, but a being who takes the printed word seriously.

BUZ-BUZ: Charles Stuart Pratt. $0.75.

The autobiography of a venerable and wise house-fly, embodying his views of men, women, and boys, birds, spiders, and bees. The book has fifty pictures, and is bound in the fly's colors, gray, black and silver.

CHARMING SALLY: James Otis. $1.50.

The heroes serve on a privateer which sails from New York in 1765 to intercept a vessel bringing stamped paper for colonial use. The popular feeling in the colonies is well described.

CHILD RHYMES: James Whitcomb Riley. $1.25.

Verses in a manufactured dialect, and pretended baby lispings, sometimes assisted by typographical eccentricities.

CHILD STORIES AND RHYMES: Emilie Poulsson. $1.25.

Simple verses and clever tales of animals, toys, and children, with 150 excellent pictures by L. J. Bridgman, intended for the nursery and the kindergarten.

CHILHOWEE BOYS IN HARNESS: Sarah E. Morrison. $1.25.

The last of the "Chilhowee Series" with all the characters fully grown, acting out the tendencies of their youth. Somewhat verbose and suitable only for readers familiar with its predecessors.

COUNTERPANE FAIRY: Katharine Pyle. $1.25.

Pleasing imitations of old tales. The boy hero visits fairyland by gazing at the squares of an old-fashioned counterpane, which is enchanted.

CRUISE OF THE COMET: James Otis. $1.25.

A plain story of the doings of a Baltimore clipper privateer in 1812, as they appeared to a boy in her crew. The narrator is modest as to his own deeds and feelings.

DENISE AND NED TOODLES: Gabrielle E. Jackson.

A harmless story of a child unspoiled by what seems like exaggerated indulgence; Toodles is her pet donkey, a mischievous little creature, and she has toys enough for at least ten girls.

DOROTHY DEANE: Ellen Olney Kirk. $1.25.

The eight-year-old heroine is seriously trained by her great-grandmother and great-aunt, but frolics at intervals with some gay young neighbors. The author, a practised novelist, presumes that her young readers have wit enough to enjoy a joke, to understand good English, and to like a good style.

DOROTHY DOT: E. W. Timlow. $1.25.

Nursery and school scenes, with an honest, wholesome-minded little heroine.

DOWN DURLEY LANE: Virginia Woodward Cloud. Pictures by Reginald Birch.

A quarto volume of pretty verses written with agreeable old-fashioned simplicity, and interspersed irregularly among illustrations dating in that tea-cup time of hood and hoop to which the book naturally leads a young reader.

ELSIE ON THE HUDSON: Martha Finley. $1.25.

A very long story of a very short journey, with historical knowledge injected at intervals. Flocks of personages from former Elsie books appear in this, together with a little Calvinistic doctrine.

FIRST CRUISER OUT: W. O. Stoddard. $1.50.

Three well-written short stories, the third having Cuban refugees for its chief characters.

GOLLIWOGGS AT THE SEASIDE: Florence K. Upton and Bertha Upton. $2.00.

A quarto volume of colored pictures, in which Dutch dolls and a fabulous "Golliwogg" play fantastic tricks. The pictures are funny, but not beautiful, and not likely to develop a child's taste for good art.

HESTER STANLEY AND HER FRIENDS: Harriet Prescott Spofford. $1.25.

Eleven stories, written in vivacious but excellent English, perfectly adapted to weaning young readers from the 'prentice work of the average juvenile story book. The artfully inserted moral is the lesson of pain and the discipline of small self-sacrifice.

IN PIRATE WATERS: Kirk Munroe.

The hero sails with Decatur in the "Enterprise" and takes part in the attack on the "Philadelphia."

IN THE BRAVE DAYS OF OLD: Ruth Hall. $1.50.

The chief events in English, French, and Dutch history from 1603 to 1614, the religious element carefully eliminated from the background for the adventures of two boys. The improbability is manifest, but the various incidents are cleverly described.

IN THE NAVY: Warren Lee Goss. $1.50.

Impartial political exposition, and fairly written descriptions of naval battles in the American Civil War form part of a story of a long-lost child.

JOLLY BOYS' A B C PICTURES, by Gordon Browne. $1.00.

A series of extravagantly funny pictures, combining persons and objects according to the letter with which their names begin.

LAKERIM ATHLETIC CLUB: Rupert Hughes.

A year in the life of twelve boys given over, body, heart, soul, and speech, to athletic sports. The author writes in the language appropriate to each game and seldom drops into the vernacular. The effect on a young reader's vocabulary is easily imagined.

LAURA'S HOLIDAYS: Henrietta R. Eliot. $0.50.

Twelve brief stories describing the celebration of one day in each month of a small girl's year. They are prettily illustrated and their teaching is good, but they are written in "American."

MAGIC NUTS: Mrs. Molesworth. $1.00.

An old-fashioned fairy story prettily told in pure English, the moral lesson being obedience and self-dependence.

MARGARET MONTFORT: Laura E. Richards.

A little gentlewoman eighteen years of age; an ill-bred and malicious visitor; three naughty children gradually reduced to decent behavior, and a beneficent uncle playing host and guardian, are the characters in this genial, almost jovial story of a summer. It is a continuation of the "Three Margarets," and teaches the same lesson: truth, kindness and good manners.

PILOT OF THE MAYFLOWER: Hezekiah Butterworth. $1.50.

A well-bound and well-illustrated but crudely written story of the Pilgrims' voyage to Plymouth, 1620.

PLEASANT LAND OF PLAY: S. J. Brigham. $1 25.

A book of pictures in half-tone and in line, by Miss Mary A. Lathbury, illustrating short, pleasing stories of children and animals. The cover shows a girl and boy at the entrance of the "land."

PRINCESS AND JOE POTTER: James Otis. $1.25.

The hero, a street fruit-seller, finds a lost child, and frightened by advertisements intended to recover her, hides himself and her, and has some improbable but amusing adventures. He is wofully addicted to slang, but endeavors to speak English to please the good fairy of the story.

RANCHE ON THE OX-HIDE: Colonel Henry Inman. $1.50.

Kansas children in 1865 and 1866, when the Indians were still troublesome and Buffalo Bill was fighting with them. This is not a quiet story, but it is not exaggerated.

SIX YOUNG HUNTERS: W. Gordon Parker. $1.25.

The "six" spend their vacation in hunting in Indian Territory, incidentally capturing a gang of train-robbers, whose language is described, not quoted. The story is theatrical in incident, but morally harmless.

STORIES OF THE AMERICAN REVOLUTION: Second Series. $1.25.

True narratives, sometimes imaginatively extended, but told with careful avoidance of puerility, and with spirit.

STORY OF LITTLE JANE AND ME. M. E. $1.00.

An excellent description of child life in New York forty or fifty years ago, given in the shape of reminiscences. A very good means of showing a wayward, conceited child that clever girls are not necessarily disobedient.

STORY OF MARCO POLO: Noah Brooks.

The explorer's own words constitute the greater part of the book, the passages being connected by a moderate quantity of explanation and comment, and very well illustrated.

TEDDY, HER BOOK: Anna Chapin Ray. $1.50.

The heroine, a strong-willed and adventurous girl, is shown during the years when she is conquering herself, and learning what a woman's proper place and duty are. Her waywardness is neither made attractive, nor treated with undue severity, and all her good fortune is the fruit of obedience, self-sacrifice, and hard work.

THROUGH THE EARTH: Clement Fezaudié.

The author uses the latest scientific discoveries and theories to describe his hero's passage through the earth in a vehicle fitted for all imaginable emergencies. The book is a good stimulus for the imagination.

TOM BENTON'S LUCK: Herbert E. Hamblen. $1.50.

The hardships of a sailor's life are plainly told in this story, which would cure most boys of thirst for salt water.

TRUE STORY OF BENJAMIN FRANKLIN: Elbridge S. Brooks. $1.50.

A quarto, illustrated with full-page and text pictures, and telling the story clearly, with a multitude of direct and indirect quotations from Franklin's writings. The philosopher's skepticism is not mentioned, his patriotism is highly exalted and warmly presented for imitation.

TWIDDLETETWIT: Martha Finley. $1.00.

A poor imitation of the fairy tales in which mortals are kidnapped by the "good people."

TWIXT YOU AND ME: Grace Le Baron. $1.50.

Excellent flower decorations by Miss Katharine Pyle, and pictures by Miss Ellen B. Thompson, accompany a well-meant but ill-written story of a sentimental girl, and her victorious fight with an impossible school teacher. Verses of poor quality separate the chapters.

TWO BEDDICUT BOYS: J. T. Trowbridge.

A dog, stolen from Barnum's circus, leads two good boys through strange adventures. The youngsters are clever, and eventually outwit the wily thief, who plays the villain in the story.

TWO LITTLE RUNAWAYS: James Buckland. $2.00.

The French of Louis Desnoyers is the foundation of this story, but many adventures are added. The pictures by Mr. Cecil Aldin are new, and their background of Norman scenery is from recent drawings made during a visit to Normandy.

UNDER DEWEY AT MANILA: Edward Stratemeyer. $1.25.

The familiar runaway hero is, in this story, a manly youth, properly subordinated to his elders, and not made too prominent in the battle, although he does good service. A brief historical sketch of Cuba, and the causes of the Spanish-American War is introduced.

UNDER THE RATTLESNAKE FLAG: F. H. Costello. $1 50.

An American boy's adventures in a privateer at the outset of the Revolutionary War, with a shipwreck, Robinson Crusoe life, and an escape on a derelict for makeweight. The story is told soberly, but agreeably, without any attempt to be startling, or any condescension.

VALIANT RUNAWAYS: Gertrude Atherton. $1.25.

A diverting story of Spanish-Californian boys, who, fleeing from the conscription, pass most of their time in fighting either beasts or men. The book contains none of the author's theories as to morals.

WITH THE BLACK PRINCE: W. O. Stoddard. $1.50.

The boy hero fights for his lord and his prince and represents the spirit of his time very well; his story is written in good English.

YANKEE BOY'S SUCCESS: W. S. Morrison. $1.25.

An account of the audacious shamelessness by which a boy managed to have speech of Queen Victoria, the German Emperor, Mr. Gladstone, and other persons. The author appears to approve of his impudent hero.

YOUNG PURITANS IN KING PHILIP'S WAR: Mary P. Wells Smith. $1.25.

The scene is Old Hadley, Massachusetts, and the personages and chief events are historical. The picture of colonial life is good, and shows Puritan intolerance as faithfully as Puritan earnestness. The men, being Puritans, speak disrespectfully both of the Church and of Episcopalian forms, and a dull child might be misled by their diatribes.

YULE LOGS: George A. Henty, Kirk Munroe, John Bloundell Burton, and others. $2.00.

A handsome quarto volume, containing eleven stories of adventure in as many different countries and periods. All are written in straightforward, manly fashion, with no pretentiousness and no attempt at grace, but without levity or coarseness. All the authors are favorites with boys.

Books Received.

THE SAINTS: SAINT CLOTILDA. By Godefroi Kurth, Professor at the Liège University. Translated by V. M. Crawford. With a Preface by G. Tyrrell, S. J. London: Duckworth & Co.; New York: Benziger Bros. 1898. Pp. 143. Price, $1.00.

"THE WOMAN THAT WAS A SINNER." A Sermon preached at the Church of Notre Dame de Bon Voyage, Cannes, by Father Bernard Vaughan, S. J. Lent, 1898. London, New York & Bombay: Longmans, Greene, & Co. 1898. Pp. 27. Price, 40 cents.

MEDITATIONS ON CHRISTIAN DOGMA. By the Rev. James Bellord. With an Introductory Letter from the Cardinal Archbishop of Westminster. In two vols. Pp. 369–363. London and New York: Catholic Truth Society. 1898. Price, 7s 6d.

DIRECTORIUM SACERDOTALE. A Guide for Priests in their Public and Private Life. By F. Benedict Valuy, S. J. With an Appendix for the use of Seminarists. Fifth edition, thoroughly revised. Dublin: M. H. Gill & Son. 1898. Pp. 485.

GESCHICHTE ROMS UND DER PÄPSTE IM MITTELALTER. Mit besonderer Berücksichtigung von Cultur und Kunst nach den Quellen dargestellt von Hartmann Grisar, S. J., Professor an der Universität Innsbruck. Mit vielen historischen Abbildungen und Plänen. Freiburg im Breisgau. B. Herder: St. Louis, Mo. Pp. 64. Price, 45 cents.

HANDBOOKS ON THE HISTORY OF RELIGIONS. THE RELIGION OF BABYLONIA AND ASSYRIA. By Morris Jastrow, Jr., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. Boston: Ginn & Company. 1898. Pp. 780. Price, $3.25.

OUTLINES OF NEW TESTAMENT HISTORY. By the Rev. Francis E. Gigot, S.S., Professor of Sacred Scripture in St. John's Seminary, Boston, Mass. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 336. Price, $1.50.

STRIVING AFTER PERFECTION. A Treatise addressed especially to Religious. Originally written in Latin by the Rev. Joseph Banna, S.J. New York: Benziger Bros. 1898. Pp. 264. Price, $1.00.

THE MAN. A Little Book for Christian Men. From the German of the Rev. F. X. Wetzel. St. Louis, Mo.: B. Herder. 1898. Pp. 144. Price, 40 cents.

THE VOICE OF THE GOOD SHEPHERD. Does It Live? And Where? By the Rev. Edmund Hill, C.P. New York: The Catholic Book Exchange, 120 W. 60th Street. 1898.

CINQUANTE PLANS D' INSTRUCTION. Pour Retraites de Congrégations, de Communautés, d'Associations Pieuses. Par l'abbé A. Arnaud, Chanoine, Curé-doyen d'Ollioules. Avec approbation de Monseigneur l'Évêque de Fréjus et Toulon. Paris: Ancien Maison Charles Douniol, P. Téqui, Successeur. 1898. Pp. 384. Price, 4 fr., 50.

THE BOOK OF THE ELECT, or The Christian As He Ought to Be. Manual of the True Christian Life. By the Rev. B. C. Thibault. Syracuse: 510 E. Genesee Street, the Rev. B. C. Thibault. 1898. Pp. 280.

MISS ERIN. A Novel. By M. E. Francis (Mrs. Francis Blundell). New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 291. Price, $1.25.

LET NO MAN PUT ASUNDER. By Josephine Marié. *The Same.* 1898. Pp. 215. Price, $1.00.

AN EXPLANATION OF THE HOLY SACRIFICE OF THE MASS. Edited and Revised by the Right Rev. M. F. Howley, D.D., Bishop of West Newfoundland. Boston, Mass.: Flynn & Mahony. 1898. Pp. 95.

THE CHORAL SODALITY HAND-BOOK Containing Hymns, Canticles, and Litanies with Complete Musical Score; also Vespers and Compline of the Imm. Conc. B. V. M. Vespers for the Dead, etc. Compiled and arranged by the Rev. James Anthony Walsh. *The Same.* 1898. Price, 25 cents.

A CITY OF CONFUSION. The Case of Dr. Briggs. By the Rev. Henry G. Ganss. Notre Dame, Ind.: *The Ave Maria.* 1898. Pp. 63. Price, 15 cents.

CASUS CONSCIENTIÆ Propositi et Soluti Romae ad Sanctum Apollinarem in Coetu Sancti Pauli Apostoli anno 1897–1898. No. 3. Cura Rmi Dni Felicis Cadène Urbani Antistitis, Romae, 1898. Pp. 172. Constat lib. $1.25.

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